

ADVANCED THOUGHT

*A Monthly Journal of
The New Thought, Practical Psychology,
Yogi Philosophy, Constructive Occultism,
♥ ♥ Metaphysical Healing, Etc. ♥ ♥*

WILLIAM WALKER ATKINSON, Editor
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Vol. II.

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KEYNOTE

For
Meditation

FOR JULY, 1917

I AM ALIVE! I dwell in the Infinite World of Life, and its Spirit animates me, vitalizes me, and energizes me. Life is the Essence of All-Things, and IT is in ME!

Sound the Mental Keynote. Your thought will materialize in objective form and action—your ideal will become real



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Chips From the Old Block

By William Walker Atkinson

Be Kind, be Kind—but not too Kind.

It is said that "God helps those who help themselves." He doesn't make the mistake of helping folks so much that they will lose the habit, and the power, of doing things for themselves.

We will do well to take a hint from God in this matter of Being Kind.

It has also been well said that "the best way to help others is to help them to help themselves." God evidently agrees with this idea, judging from the way he runs the universe.

The mother animal helps her young only just so long, and just so far, as is necessary for their well-being—then she begins weaning them, both physically and mentally. She begins to make them feed themselves, and to think a little for themselves. Watch the mother-dog, and the mother-cat, and the mother-cow, and the mother-horse, as well as the mother-bird: and you will see how Nature proceeds in this matter.

So, we see that God and Nature are in full accord on this subject.

But we human beings try to improve on the plan of God, and the plan of Nature. We try to "love to death" our loved ones—and we often succeed in doing so.

This principle applies not only to our children, but also to all those whom we love; members of our family, friends, and all mankind for that matter. Some of us even would love God to death: we think that He is not able to run the universe without our officious solicitude—and we try to tell him how.

Give your loved ones a chance. Don't smother all self-helpfulness and self-dependence out of them. Do not rob them of one of the best of God's (and Nature's) gifts—the gift of Self-Reliance.

Let us teach those we love how to stand alone, and to walk alone. Let us love them so much that we teach them to do without us. Such love is real love, for it costs us a real sacrifice—and what we lose, they gain. So much that we call "unselfish love" is really the worst kind of selfishness, for it weakens the others in order to give us the satisfaction of so-called "sacrificing love."

Let us, then, Love and Be Kind—but let us not overdo the thing. The Salt of Love and Kindness is the flavor of Life—but let us not put our loved ones in pickle!

Lessons on "Light on the Path"

By Yogi Ramacharaka

(Second Paper)

In my last month's paper we considered the general introduction to the Precepts of the little manual "Light on the Path." In this present paper let us consider the first several Precepts themselves. Here follow the first three Precepts:

"1. Kill out ambition."

"2. Kill out desire of life."

"3. Kill out desire of comfort."

But, as I have stated in my paper of last month, the arrangement of these Precepts is such that each set of Precepts is followed by another Precept or Precepts between which and the first set there is an implied "but," or "nevertheless," which explains the first set; the full statement of the particular truths desired to be presented thus consisting of a synthesis between the two apparently opposing statements. Hence, supplying the implied "but," the fourth Precept will read as follows:

BUT, "(4) Work as those work who are ambitious. Respect life as those do who desire it. Be happy as those are who live for happiness."

Following this statement of the explanatory Precept, there is found the following general commentary upon the first four (combined) Precepts:

"Seek in the heart the source of evil and expunge it. It lives fruitfully in the heart of the devoted disciple as well as in the heart of the man of desire. Only the strong can kill it out. The weak must wait for its growth, its fruition, its death. And it is a plant that lives and increases throughout the ages. It flowers when the man has accumulated unto himself innumerable existences. He who will enter upon the path of power must tear this thing out of his heart. And then the heart will bleed, and the whole life of the man seem to be utterly dissolved. This ordeal must be endured; it may come at the first step of the perilous ladder which leads to the path of life: it may not come until the last. But, O disciple, remember that it has to be endured, and fasten the energies of your soul upon the task. Live neither in the present nor the future, but in the eternal. This giant weed cannot flower there: this blot upon existence is wiped out by the very atmosphere of eternal thought."

And, here at this point I wish to call your attention to a very interesting fact in connection with the subject-matter of the little manual "Light on the Path." Though apparently of modern origin, never-

theless it contains some of the oldest occult and esoteric instruction of the race. Its origin is lost in the mists of antiquity, though in certain high quarters its history is treasured in the form of legends.

And here is a bit of its history. The little manual really consists of **three distinct statements** of the principles of the instruction, as follows: (1) the plain simple statement of the Precepts themselves (see the above statement of the first four Precepts, for an example of this form of statement). This first statement is the **original** statement, dating back before the days of written history. Then follows (2) an explanatory statement or commentary designed to throw further light on the subject of the particular Precepts which immediately preceded it (see the above statement or commentary, beginning with the words, "Seek in the heart," etc., as an example of this second form of statement). This second form of statement was announced at a much later date than that of the original statement, but still a very ancient date. Then (3) there follows a third statement, designed to throw still further light on the subject of the particular precepts which precede it, which third statement is not included in the text in the little manual itself, but rather appears as a footnote therein, being indicated by a small number in the text referring to the footnote. This footnote statement is of much more recent origin than the first two statements above mentioned.

Attached to the first Precept of the manual, is the following "foot-note" statement or commentary:

"Ambition is the first curse: the great tempter of the man who is rising above his fellows. It is the simplest form of looking for reward. Men of intelligence and power are led away from their higher possibilities by it continually. Yet it is a necessary teacher. Its results turn to dust and ashes in the mouth; like death and estrangement it shows the man at last that to work for self is to work for disappointment. But though this first rule seems so simple and easy, do not quickly pass it by. For these vices of the ordinary man pass through a subtle transformation and reappear with changed aspect in the heart of the disciple. It is easy to say, I will not be ambitious: it is not so easy to say, When the Master reads my heart he will find it clean utterly. The pure artist who works for the love of his work is sometimes more firmly planted on the right road than the occultist, who fancies that he has removed his interest from self, but who has in reality only enlarged the limits of experience and desire, and transferred his interest to the things which concern his larger span of life. The same principle applies to the other two seemingly simple rules. Linger over them and do not let yourself be easily deceived by your own heart. For now, at the threshold, a mistake can be corrected. But carry it on with you and it will grow and come to fruition, or else you must suffer bitterly in its destruction."

[To those who may be interested in the suggestion of the history of the teachings embodied in "Light on the Path," as stated in the paragraph immediately preceding the statement of the above "foot-

note" commentary, I would state that that Mr. C. Jinarajadasa, the well-known Theosophical writer, has given an interesting account of the said history; which account, while differing somewhat in details from the account which I have given above, nevertheless agrees in the main with my understanding of the matter. I here give a brief synopsis of Mr. Jinarajadasa's account.

Mr. J. states that the original Precepts, or "Rules" (thirty in number) were originally a part of the teachings of ancient Atlantis, and were written in Atlantean script on ten leaves, three rules to each leaf. Long after their composition, some four thousand years ago, a certain Master of Wisdom gave them to a disciple of his, now known as "the Master Hilarion," and added in elucidation certain introductory remarks and explanations. These introductory remarks and elucidations form the second element of the little book.

In 1884, the Master Hilarion, caused to be written in English, through "M. C." (Mabel Collins), the original thirty rules, and the elucidations given him by his teacher in ancient days. (In this account the explanatory and combining Precepts following the implied "but" were a part of the "elucidations.")

About a year after the publication of the original edition of the little manual, the Master Hilarion once more gave to the world through M. C. some additional teaching, explanatory of what he had already given; which third element of the work comprises the "footnote" commentary mentioned by me in my statement of the matter.

Thus are the three quite clearly distinguished several elements of the manual explained by Mr. Jinarajadasa, and generally so accepted by Theosophists. In this connection, it should be remembered that the little appendix attached to some editions of the manual, and known as the "Comments" written by Mabel Collins, forms no part of the text of the manual itself. While I appreciate the interest and value attached to these "Comments," at the same time I am inclined to agree with Mr. Jinarajadasa in his statement that they do not carry with them the same weight and virtue as possessed by the text itself.]

Let us now consider carefully the meaning of the first four Precepts, in the light of the Yogi Philosophy. It would be presumptuous to dream of adding anything to the value or force of these ancient statements of the Secret Doctrine; and to attempt the same would be but another example of the pitiful case where "fools rush in where angels fear to tread." But, it may perhaps be possible to prepare the minds of the reader and student for the reception of these great truths—to clear away misconceptions, and remove prejudices, so that the teaching may be received with a clear mind.

"Kill out Ambition." How dreadful this seems at first sight to the person who is filled with the Western spirit of efficiency and "doing things." How many a time have I seen spirited and keen-minded

Americans recoil from this Precept when first presented to them. To the active Western mind, to be told to "Kill out ambition" seems like a command to "crawl into a hole, curl up, and die," as one man expressed it in rather picturesque idiom.

But, before passing upon the practical merits or demerits of this Precept, we must first consider it in connection and combination with its apparent opposite, viz.: "(But) **Work as those work who are ambitious.**" Here we have the antidote for the apparent poison of the first Precept. No need of any "crawling into a hole, curling up, and dying" here is there? Instead there is the positive command not only "**to work,**" but also to "**work as those work who are ambitious.** Not to work in a half-hearted, dispirited, inefficient manner; but to work filled with the enthusiastic urge of **Ambition**, but yet being free from Ambition. How can this be? you ask: let us consider this apparent Paradox.

The principal difference between the man who works because of ordinary Ambition, and he who works in the spirit of these combined Precepts, is as follows: The ambitious man works under the spur and incentive of **desire for reward—of desire for the prizes—**because he values these rewards and prizes as of **real and intrinsic value.** The man who has grasped the spirit of this Precept of "Light on the Path," and who while having "**killed out Ambition**" by reason of perceiving the hollowness of the rewards and prizes, nevertheless "**works as those work who are ambitious**"—why? Because of the awakening of the Creative Urge within his soul! Such a man is like the artist who is filled with the Creative Urge, and who strives to express in outer form that which is within him striving for expression. Or, like the inventor who works, sometimes without sleep or food, in order to **express** the Creative Urge within him. The latter class really produce the "big things" of the world, as we see if we but pause to think over the matter. Such work is the work of Unattachment to Rewards, as contrasted with the ordinary work of Attachment to Results.

The football player knows that his work is but a Game, having no material reward or prizes; but nevertheless, he throws himself into the Game with all the force of his enthusiastic nature. He could not be **hired** to do the work in the same spirit! The employee who is filled with **interest** in his work—the desire to accomplish, do, and create things—he is the one who does the best work, as all employers know, though they may not understand the mental process back of it. Why, (as paradoxical as it may seem) many of the great money makers in modern Western business life have passed the stage in which they work for Money, in the sense of "something with which to buy needed things"; such are filled with the desire to build-up, accumulate, and to "**do things,**" without reference to the buying power of their accumulations. Of course, if this last class make a God of their Money,

and are attached to it, they do not come under this rule. But there are more men in the ranks of the "Players of Games," who are doing big things, than is generally realized by the public. I have met some of these men, and know the breed.

Then, again, there is the class of those who "work as those work who are ambitious," and yet without Ambition, and without Attachment—but under the spur of **Duty**. The Hindu teachings regarding "Dharma," or "Natural Duty" have been discussed in these pages, and need not be repeated here. It may be summed up in the adage: "Find the part which your Dharma calls upon you to play and perform—then play it. In times of great national, or international stress, we find men recognizing the call and urge of their Dharma, and with great self-sacrifice undertaking and performing duties without hope or expectation of gain or reward, which they could not be induced to undertake or perform under the urge of ordinary Ambition or Attachment to Rewards.

This then, briefly, is the spirit of these combined Precepts: "Cast off the yoke of Attachment and Ambition; yet perform thy work with all the power within thy soul. Find thy Work, and do it the best you know how, filled with the Spirit of Work and the Creative Urge; yet remain forever Unattached and Free. Thus shalt thou become a Master of Work, and not a Slave to Work."

And the second Precept is like unto the first, in its inner meaning. Consider it: "**Kill out Desire of Life (but) respect Life as those do who desire it.**" Another Paradox; yet like the first capable of intelligent explanation. These combined precepts bid the disciple to detach himself from the ties and attachment of merely physical life, i. e., the attachment based upon the implicit belief that the physical body IS the person himself, instead of being merely the temporary garment of his soul; and, on the other hand, to avoid that false-teaching of asceticism, and dislike and hatred of the body, to which extreme so many fly when they begin to realize the fleeting unreality of their garment of flesh. The body is but body, but body is not to be despised; rather is it well to glorify the body, and to render it a perfect instrument. And life in the body should not be despised, but transmuted into a glorious thing. "Let your body rest lightly around your soul," says an old adage; but do not deem the body unworthy and, despising it, sigh from release from it. False asceticism is as far removed from Truth as is that false Attachment to Physical Life.

The true disciple seeks neither Life nor Death: nor does he fear either Life or Death. Life is good—let us live it to the full: and Death is good, for it is but a phase of Life. Life is a Magnificent Adventure—let us undertake it, and persist in it. Likewise, Death also is a Magnificent Adventure, let us not shrink from it when it becomes us to undertake it. Let us not run after Life, nor away from it. Let

us not run **after** Death, nor away **from** it. Let us play our part, alternating Life and Death, and Death and Life, for they are but One at the last, when rightly understood. Let us be not unduly attached to either Life or Death. Let us Play our Part, with the constant shifting of scenes, and the alternating rising and falling of the Cosmic Curtain. Those who are able to grasp and **live out** this Truth, verily have such attained Freedom from Life, and Freedom from Death—for they have entered into the greater Life of Eternity and Spirit **right Here and Now!**

And, akin to the first and second Precepts, we find the same apparent Paradox—and its reconciliation—in the case of the third Precept. Consider it; "**Kill out Desire of Comfort, (but) be happy as those who live for Happiness.**" Here is the disciple bidden to loosen the attaching and confining bonds of the necessity of Material Comfort, so that he is no longer a Slave to this tyrannical Master. But he is also warned against flying to the other extreme of making a **virtue** of Lack of Comfort and the Good Things of Life; for one extreme is as far from the Truth as is the other. There is no virtue in Poverty, in spite of the eulogistic praise of it on the part of some teachers. Neither is there real happiness or virtue in Attachment to Material Comfort and "Things." Attachment to "Things," and Attachment to Fear-and-Hatred of—"Things," these are both forms of Attachment which bind, confine, and limit the Freedom of the Soul. Beware of either extreme: keep to the Golden Mean between the two extremes. Be Free!

Many escape from one Master, only to fall into the clutches of another one equally as tyrannical. The Golden Mean is based upon the idea that "All things are good to be **used** by us; but no thing is good enough to **use** us." The true Master uses all things with discrimination and understanding, and always with **mastery**. The Slave is bound either with the Desire for, and Love of Things, or else by the Hatred of, and Fear of Things; there is no Mastery in either case. Though the Slave exchange Masters, he still remains a Slave and becomes not a Master. A Western poet, Edward Carpenter, has well expressed the mental and spiritual evolution of the disciple who follows out this particular Precept, in the following words:

"Yes, to abandon more than you ever conceived as possible:

All to be abandoned, and when they have been finally abandoned,

Then to return to be used—and then only to be rightly used, to be free and open forever. * * * * *

"Slowly and resolutely—as a fly cleans its legs of the honey in which it has been caught—

So remove thou, if it be only for a time, every particle which sullies the brightness of thy mind;

Return into thyself—content to give, but asking no one, asking nothing
 In the calm light of His splendor who fills all the universe, the imperish-
 indestructible of ages,
 Dwell thou—as thou canst dwell—contented.

"Now understand me well:

There is no desire or indulgence that is forbidden; there is not one good and
 another evil—all are alike in that respect;

In place, all are to be used.

Yet, in using be not entangled in them; for then already they are bad, and
 will cause thee suffering. * * * * *

"Therefore, I say, let no confusion cloud thy mind about this matter;
 But ever when Desire knock at thy door,
 Though thou grant it admission and entreat it hospitably, as in duty bound,
 Fence it yet gently off from thy True Self,
 Lest it should tear and rend thee."

The spirit, then, of these first four Precepts of "Light on the Path" is seen to consist of the idea of "Non-Attachment," with the Freedom and Mastery resulting therefrom. And one of its main lessons is that of "The Golden Mean," and the principle of Spiritual Balance between the Two Opposite Illusions of Maya—which two Opposite Illusions of Maya are (a) the Illusion of Attachment-to-Desire, and (b) the Illusion of Attachment-to-Fear. Between these Two Illusions of Maya rests securely the Truth of Mastery.

[The papers constituting this series will consider all of the Precepts of the manual "Light on the Path," in regular order and sequence, together with the commentary upon each, and with an explanatory comment upon each by the writer of these papers.]

GOLD DUST FROM THE BIG PAN

"They can conquer who believe they can."

"The shutting of one door is the opening of another."

"He that brings sunshine into the lives of others, cannot keep it from himself."

"Coin Exasperation into Equilibrium, and so mint your trials into riches."

"Try on, and Try ever. 'Try' is the first, last, and eternal Law of Self-Evolution. 'I Cannot' never built a man or a planet."

Memory and Imagination

By William Walker Atkinson

In the several preceding papers of this series upon "The Phenomena of Mind," I have called your attention to the fact that in Sensation we have "the raw materials of Mind"; that in Perception we have "the conscious recognition and interpretation of Sensation"; and that in Attention we have "the application of the mind to any object of sense, representation, or thought." In the present paper I invite you to consider that second phase of the application of Attention—that phase of Mental Phenomena which is known as "Representation."

By "Representation" is meant "re-presentation," meaning "the act or process of presenting anew, or again, that which previously has been presented to the mind by attention, and accordingly has been experienced by it in consciousness." The technical definition of "Representation" is as follows: "The act or process of forming or imagining again in consciousness."

Representation may consist of either the re-presentation of a previously experienced simple perception, as that of a simple sensation; or, again, it may consist of the re-presentation of a previously experienced complex idea or mental state, as of that of an idea, concept, or other high form of mental states.

Representation may be divided into two general classes, viz.: (I) **Memory** in which there is merely a reproduction or simple re-presentation of a perception or idea, without any addition to or variation thereof; and (II) **Imagination**, in which there is not alone a reproduction or re-presentation of a perception or idea in memory, but also a process of recombination or rearrangement of several perceptions or ideas into new forms and with many variations of the original mental images. Let us consider each of these two classes of Mental Phenomena in the above order.

(I) Memory

Memory is defined as: "The faculty of the mind by which it retains the knowledge of previous thoughts, impressions or events." There are several other terms which are usually regarded as being synonymous with "Memory," but which really have distinctive shades of special meaning. For instance: **Memory** is the general term indicating the power of retaining and reproducing past impressions or perceptions; **Remembrance** is that exercise of the power of Memory by which the re-presentation of past impressions occurs more or less spontaneously, and without conscious effort of will; **Recollection** is

that exercise of the power of Memory in which there is a more or less conscious and active exercise of the will in the direction of **calling back**, or **bringing to the surface** certain impressions which we are aware of having previously experienced—in such case there is present a **general remembrance** of the fact and nature of such previous experience, and a desire and will to bring them to light in fuller detail; **Reminiscence** is that exercise of the power of Memory in which there is a blending of **remembrance** and **recollection**, and in which there is the conscious re-presentation and re-assembling of a series of previous experiences, but without that close degree of attention to clearness and detail which distinguishes instances of true **recollection**—this phase of Memory, in fact, may be said to occupy a middle-ground between the extremes of recollection and remembrance, respectively.

Memory may be said to consist of three more or less distinct activities, viz.: (1) the securing of records of impressions; (2) the intelligent storing-away of the records of impressions (including the "indexing and cross-indexing" of such records); and (3) the finding and bringing into the field of consciousness such filed-away stored records. This classification is important; for by an understanding of it one may greatly increase his power of Memory. Let us consider each of these three several phases of activity at closer range.

(1) **Securing Memory Impressions.** It is self-evident that in order to remember or recollect an impression previously experienced, the impression must have left some record of its original presence. We cannot hope to bring to light a letter previously received, unless that letter has been placed on record; if it has been destroyed, it cannot be found, and there is no use looking for it. No argument is needed here, is there?

Well, while it is true that psychology holds that every impression ever experienced in consciousness is recorded somewhere in the Memory, it is likewise true that most impressions received by us are so shallow and so indistinct that the record thereof hardly exists, and could scarcely be intelligently reproduced even if found. Let us use the illustration of the wax phonograph record in our consideration of the subject of Memory. The impressions received on the wax cylinder of Memory must be clearly registered, else we obtain only a faint and blurred presentation when we place the record in the phonograph for reproduction.

And, here is an important point: the degree of clearness of the Memory impression depends upon the degree of Attention which we have given to the original impression. Adhering to our figure of the phonograph, we may say that **Attention is the recording needle which makes the record on the wax cylinder of Memory.** If the needle-point of Attention is dulled, or encrusted with wax, then there is no clear record—and consequently no possibility of a clear reproduction. If,

on the other hand, the needle-point of Attention is sharp and clean, then we have a clean, clear, deep record—and consequently a clear, strong reproduction at a later time.

Most persons complaining of a "poor Memory" are really suffering from "poor Attention." Their first step in Memory Culture should be that of cleaning and sharpening the needle-point of Attention; this may be done by practicing exercises in Attention, and in developing Concentration. I may mention an important general rule in this respect, viz.: **Attention goes out toward objects and subjects of Interest.** We remember those things which have aroused our Interest, while we forget the uninteresting things. This fact may be proved by a little self-examination. A woman is not likely to easily forget an engagement with the man she loves; nor does the business man easily forget the date upon which a note or bill due to him falls due, particularly if the amount due is large, and if he needs the money.

The remedy is obvious: develop Interest in things you wish to remember. I may say here that some persons have what is called "Eye Memory," and others "Ear Memory," much more highly developed than the other phase. In such cases find out your strong and your weak phase, and supplement the latter with impressions received through the former. If your "Ear Memory" is poor, then when you wish to remember a name be sure to **write it down** while you repeat it aloud, and you will have a "reinforced" impression. On the other hand, if your "Eye Memory" be poor, then when you wish to remember a printed sentence, name, term, etc., be sure to "reinforce" your visual impression by speaking aloud the words, etc. This is so simple a rule that it is usually overlooked, **yet I have known men to practically double their Memory efficiency by practicing it faithfully.**

(2) **Storing Away the Records.** After obtaining a good clean, clear record on the wax cylinder of the Memory phonograph, the next step is that of filing away, and storing away, such record in such a way that it may easily be found. It is true that Nature has done much for us in this way, in the direction of furnishing us with subconscious helpers who do the best they can for us. But in our busy, complex modern life we pour into the subconscious storehouse of Memory such a heterogeneous mass and mixture of records that it is no wonder that the powers of the subconscious filing clerks are overtaxed. We can do much to help them, if we will but take the trouble.

The process of intelligent storing away and filing of Memory records is greatly aided by an understanding of a very important principle or law of Memory, i. e., the principle of **Mental Association.**

This principle, briefly stated, is this: that every mental impression, sensation, idea, thought, or complex derivatives of these, is bound by **associative links** to other mental impressions. These associative links are practically "cross indexes" in the filing-room of Memory. The more "cross-index" references that an impression or idea has in the filing-room, the more easily is it located, and more quickly is it recollected. The remembrance of an associated idea, thought, or sensation, will result in a quick and sure recollection of every other mental impression associated with or attached to it. If you have ever consulted a "cross-indexed" encyclopaedia, or card-index system having cross-indexes, you will see the point of this at once.

Many a time have you failed to recollect a desired impression or idea. You gave it up, and then after a greater or less space of time out popped the "forgotten" thing into your field of consciousness. What happened was this: the subconscious faculties hunted around until they found a "cross-index" of the thing—some other thing connected with the original impression in some way or other—and that ended the search, of course. If the thing had been better "cross-indexed" by you, you could have recalled it in a moment or two, as you always do in such cases. The rule is this: **associate each thing that you wish to remember, with as many other things as possible which will be likely to suggest the thing to you.** Use natural (not artificial) associative links in this way. You know from experience that if you can recall or remember the **circumstances** of the occurrence of a thing—the surrounding scene, persons, incidents, etc.—then you find it comparatively easy to recall to consciousness the thing itself.

Remember always, that while **clear and strong impressions and records thereof** are absolutely essential to good Memory, nevertheless it is equally true that even the best records are of no use to you unless you can find them when you need them. Suppose that you had a very choice "record" of "The Sextette from Lucia," with all the star singers of high opera taking part therein—just think how fine that would be (I have listened to such a record, and know how good it is)—well, then, "supposin'" that you had such a fine record stored away in your phonographic filing-case, mixed up with hundreds of thousands of other records of varying degrees of value; and that you had no means of finding that record—you having failed to index or "cross-index" your file. Well, you would surely be in the deuce of a mess, wouldn't you? Well, that's just what you have been doing with that Memory file of records—yes **you**, yourself; you're the fellow I mean.

Now don't fool away your time studying artificial Memory Systems, embodying methods of artificial association which are harder to remember and recall than the thing itself that you wish to recall.

But when you wish to file away a Memory record intelligently, so that you can find it when you need it, just you link and associate that particular thing to and with as many other suggestive things as possible. Attach to it the memory of the circumstances under which you first heard the thing; the people present; the scene; and what led up to the thing, and what followed it; and what it reminded you of, and so on, and so on. Not only will this help you to easily recall the thing itself, but also will it develop your general memory, and general fund of information; not to speak of developing your power of logical thought.

(3) **Recollection.** The final activity of Memory is that of recollecting, bringing to light, in short, **finding** the stored away records of Memory, so as to put them once more on the Memory phonograph. Providing that you (a) have obtained good clear records; and (b) have filed them away properly and intelligently; then there remains simply (c) the effort of desire or will to bring them to light and consciousness again.

Recollection, however, like every other mental (or physical) activity depends largely for its efficiency upon **Exercise**. Therefore, if you will practice a few little "stunts" in Recollection, you will find that your "Memory" will rapidly and greatly improve. Most persons take their Recollection for granted, and use it only when they need it very much. This is as foolish as to expect your arm-muscles to perform occasional strenuous tasks without previous exercise. "**Training**" (mental and physical) means simply **Intelligent Exercise**. And there is one fundamental rule of Exercise, and that is this, simply "**Exercise!**"

Once in a while, if you have a little spare time after work-hours, sit down and try to recall the occurrences and happenings of the day. You will find that by a little practice you will be able to recall far more of these happenings than you can at the first attempt. Then try to make a mental synopsis of the happenings of the past week, at the end thereof. This sounds easy, but it really is difficult; but you will make wonderful progress if you will but persevere. It is related of an eminent statesman of the last century, that by this simple practice (enlarged upon and varied from time to time) he cured himself of a notoriously "poor memory," and in its place developed an extraordinarily efficient memory in all of its phases.

If you will picture to yourself the developing and evolving efficiency of a new "filing-clerk" in the great Memory storehouse of records, you will get the idea. You know very well that if you were given such a job, you would develop efficiency each and every day of your employment, until at last you would be a "wonder" at the work, don't you? You know that in due time, by reason of practice

and experience, you would be able to go right to the proper file, and pull out the proper record—just as experienced and practiced filing clerks in great libraries do every day of their lives. You realize this, **don't** you? Well, then—you are that “filing-clerk,” and your job is that of finding the records in your great Memory storehouse of filed-away records. Then what are you standing around here for? **Get to work!** You have been shown the way—now **Get Busy!**

(II) Imagination

Imagination is the artist working with the materials of Memory. It takes the various stored-away impressions, and builds up new things from them—it makes new combinations, and new arrangements of old things. This is all that is possible for it to do. Some persons seem to think that there are no limits to the powers of the imagination; but this is wrong. There are practically no limits to the **new arrangements** and **new combinations** possible to Imagination, but this is about all; for under and in all these manifold and diverse forms of the creations of Imagination, there will always be found the “stuff” or “material” which it has obtained from Memory, and which Memory has obtained from original Sensation and Perception. Imagination, like Memory and like Thought, has only “the raw materials” of Sensation and Perception to work with, to build with, to fashion into new forms and shapes and combinations.

You may say that you can imagine an elephant with the wings of an eagle, tail of an alligator, the horns of a bull-moose, and the legs of a giraffe (in fact, you have dreamed of such a creature after partaking too freely of—well, Welsh Rarebit, for instance). You say, “But I never **perceived** such a thing in reality, I'm sure. Then what do you mean when you say that Imagination is merely a re-presentation of old impressions, etc.?” Softly, softly, good friend! You never saw such a creature, no doubt; but you **have** seen **every one** of those characteristics of it; you have seen an elephant, an eagle, an alligator, a bull-moose, and a giraffe (either in fact or in pictures), haven't you? Well, then, you have merely **re-combined** and **re-arranged** those original impressions—that's all. You have worked out new forms, combination, and arrangements—but always using the same old original material and “stuff” of impressions, haven't you? Yes; I thought so! That's all that any of us can do with Imagination.

You will pardon my levity, I hope, when I say that whenever I think or speak of this fundamental fact of Imagination (the cause and explanation of the creation of “new” things), then a whimsical verse of Gellet Burgess always comes into my mind. Here it is—it will help you to remember this important fact of Imagination (by the power

of Association, remember)—the two things will hereafter always be linked together in your Memory:

"I never saw a purple cow;
I never hope to see one.
But, I will tell you, anyhow:
I'd rather see than be one."

Imagination is not mere Fancy, as many persons seem to suppose. Idle Fancy is merely the prostitution of the faculty of Imagination. The highest phase of Imagination—its true field of activity, in fact—is that known as Creative Imagination. It is this exercise of the "Divine Faculty of Imagination" which has resulted in the great works of Art; the great productions of Literature; the great discoveries of Science; the great compositions of Music; the great manifestations of Invention. The World that Man has built has first existed in the Imagination of Man. Imagination is the mould from which is taken the Material Form of all of man's creations and achievements. Some daring metaphysicians have even ventured the lofty thought that perhaps the Cosmos is merely the product of the Imagination of the Infinite One—a Thought-Form in the Infinite Mind (but this is outside the field of the present consideration, and is merely "thrown in for good measure").

I often think of the prayer of the old Oriental king, who upon the birth of his first son, offered to the gods of his faith the following supplication:

"And, O ye High Gods of the Infinite Realm, give unto this, my son, that essence of thine own powers—the Divine Gift of Imagination! But, also, I pray ye: give unto him also the power to control this Gift of the Gods, so that it may not rule him, instead of he ruling it! And, above all, I pray ye: give unto him the desire not to prostitute it in vain Dreaming and Fancy! So be it: O Highest of the High Ones! Amen; Amen!"

Not altogether bad for "an old heathen idolator," was it? particularly when it is remembered that he lived several thousand years before the "discovery" of "New Thought." Ah, bless your hearts, friends: much of the best in "New Thought" is as old as the history of Thought. "New Thought" is only "new" to the race in the same way that Love is "new" to the man and the maid, i. e., "new this time"—"new" each time it is experienced anew.

**"He that brings sunshine into the lives of others,
cannot keep it from himself."**

The Sufi Mystics

By Carolyn Woodsworth

Nestled in the bosom of the Mohammedan religion for centuries—in it though not of it—is that strange “inner circle” known as “Sufism.” Whatever else Sufism may be, or may not be, it at least is permeated with the spirit of the purest Mysticism. That such a diamond of spirituality should have remained so long in the materialistic crust of orthodox Mohammedan theology, is one of the paradoxes of religious history.

Sufism is the “inner teaching” of a body of mystics who for centuries have kept alight the Flame of the Spirit, while at least nominally maintaining allegiance to the orthodox Mohammedan church. Persia is the home of the Sufis, although many of their number are found in Egypt, Turkey, and Arabia.

The Sufi legends relate that Sufism existed centuries before the advent of Mohammed, and that it yielded outward allegiance to the conquering Prophet only that it might keep alive and not perish. But strange to say, it had no sooner been absorbed into the bosom of Mohammedanism than its leaven began to work in the mass of the Faithful. It attracted to itself that element of the early followers of the Prophet who had deep spiritual insight, and who represented the cream of the new and rapidly growing religion. It is even claimed that Ali, “the favorite disciple” of Mohammed was a devout Sufi, and that he protected and kept alive the inner faith.

The Sufis, however, did not dare to teach or write down the doctrines in their original form—the power of the orthodox priesthood was far too strong to permit this. Instead, they were compelled to veil and disguise their true teachings in good orthodox terms, and even in poetry apparently having no connection with religion, but rather breathing the amatory spirit of the Orient. It is only when one has the key to these teachings that he is able to “read between the lines” of these love-poems, and dry orthodox theological treatises, and to find therein the deepest and purest spirit of Mysticism.

Sufism experienced a marked revival about 750 A. D., owing to the influence of Abu Hashim. In the centuries immediately following this date, we find the following galaxy of brilliant Sufi poets and teachers: Abul Said, Dhul-Nun-al-Misri, Sirri Sagvait, Junaid, Al-Nallaj, Gazali, Jalal-ud-Din Rumi, and many others almost as noted. Among the great Oriental poets who have been Sufis, and between the lines of whose work is to be found the richest treasures of Sufi thought,

are Nizami, Farid-ud-Din Attar, Sadi, Shamsi, Hafiz, Anvari, Jami, Hatfi, and that much misunderstood Sufi poet Omar Khayyam.

A significant fact in the history of Sufism is that, even from the earliest days, the Sufis discarded the orthodox attitude toward women, and placed both sexes upon an equality of intellect and of spirit. In fact some of their most renowned teachers were women, notably Rabia al Adawiyya, in the Eighth Century, A. D., who when questioned by some of the orthodox ecclesiastical inquisitors of that time made the celebrated reply: "No; I do not hate the Devil—I will not say that I do even to please you and secure your approval. No! My love for God fills my entire mind, at all times, so that I have neither time nor space in which to hate anything, even the Devil!"

The philosophy of the Sufis is the very essence of simplicity. Indeed, it is capable of being expressed in a single sentence: "**God is all there is**; beside him there is naught; the World is but an emanation of his essence, and has no existence outside of Him, but God abides forever immanent in his Creation." Or, in other words, as a well-known authority on the subject states it: "Sufism is the mystical and pantheistic doctrine of the Sufis. They consider that God alone exists; that He is in all Nature, and that all Nature is in Him, the visible universe being but an emanation from His Essence."

The doctrine of the Sufi religious life is likewise very simple. Holding that God is the Source and Fountain of Being, from which everything has come and into which everything must eventually return, the Sufi not only regards the World as a phantasmagoria or illusion but he also regards the orthodox Heaven of Mohammedanism as being equally an illusion. Therefore, he wastes no time in thoughts of, or strivings after Heaven—he regards all talk of Heaven and Hell as the offer of the sugar-plum to the child, or the alternative promise of the switch. He disdains "the bribe of Heaven, or threat of Hell"; and fixes his eyes and his thought upon the Goal—GOD!

The Sufi holds that God is Absolute Good—that Evil is but the Shadow of Reality, and has no real existence. The religious life of the Sufi consists in seeking and traveling "The Road Back to God"—the search for the Divine Union. The Path of Union has two stages, viz.: (1) Spiritual Consciousness during Earth-life; and (2) Final Absorption into the Being of God, after Earth-life is left behind and discarded by the soul. The Sufi teachers preach that there are but **two** Truths, viz.: (1) The ONE; and (2) The Way to the ONE. All else is regarded as non-essential; it being held that when the heart is filled with the Love of God, it will be impossible for the soul to even think of sin and wrong-doing. As one of their early teachers said: "When a room is filled with sunlight, there can be no darkness pos-

sible within its walls; therefore, it is useless to forbid darkness in that room."

I shall say no more concerning the philosophy and teachings of the Sufis, but, instead, shall invite you to discover the spirit of their mystic thought by "reading between the lines" of the verses of some of their best poets, now that you have the key that will open the inner doors of the Sufi thought and soul.

Baba Kuhi, of Shiraz, voices the spirit of his religion-philosophy in the following inspiring lines:

"In the market, in the cloister—only God I saw;
In the valley, on the mountains—only God I saw;
In my time of tribulation—only God I saw;
In my favor and my fortune—only God I saw;
In prayer and fasting, in praise and rejoicing,
In the Mosques of the Prophet, also—only God I saw.
Neither soul nor body, neither form nor substance,
Nor qualities nor causes—only God I saw.
Mine eyes were opened, and by his Light around me
In all other eyes about me—only God I saw.
Like a candle, melted I within his Fire:
Amidst the flames outflashing—only God I saw.
Myself, with mine own eyes I saw most clearly;
But when I looked at Me with God's own eyes—only God I saw.
I passed away into Nothingness—I vanished;
And lo! I was All-Living—for only God I saw!"

Avicenna, the Sufi poet, sings of the mourning soul, sighing over its lost home, and longing for return thereto, in these lines:

"Lo! it was hurled
Midst the sign-posts and ruined abodes of this blessed world.
It weeps when it thinks of its home and the peace it possessed,
With tears welling forth from its eyes without pausing or rest,
And with plaintive mourning it broodeth like one bereft
O'er such trace of its home as the fourfold winds have left."

Another Sufi poet tells us of his Soul's Awakening in the following beautiful lines:

"All my desire has been accomplished through Him;
Through Him I gained deliverance from earthly lust.
My heart was hid from knowledge of itself by a hundred veils,
By pride and vanity and self-deceit and illusion.
But, that fair Being entered my room at early morn
And awakened me from the sleep of negligence.
By His face the secret chamber of my soul was illumined,
Thereby I saw what I myself really am."

Another Sufi poet sends the following cheering message to fellow men:

"Man! what thou art is hidden from thyself;
 Know'st not that morning, mid-day, and the eve
 Are all within thee! The ninth heaven art thou;
 And from the spheres into the roar of time
 Didst fall ere-while; thou art the brush that painted
 The hues of all the world—the Light of Life
 That ranged its glory in the Nothingness."

Here is an ancient Sufi legend embodying a great lesson in Mysticism within its simple language:

"Once upon a time, the fishes in a great river came together in council, and someone among them said: 'O Fishes! They tell us that our life is from the Water, but we do not know what Water is, nor where Water is. But we may learn wisdom if we travel to the great sea, and there find a certain very ancient and very wise fish who lives there, and who can tell us what Water is. Let us then travel to the great sea, and ask the wise fish to tell us the Secret of Water.' And they traveled to the great sea, and they finally found the ancient and very wise fish, and to him they propounded their great question: 'What is Water and where is Water to be found?' And the ancient and very wise fish thereupon gave unto them the following answer:

"O ye who seek to solve the Knot!
 Ye live in God, yet know Him not.
 Ye sit upon the river's brink,
 Yet crave in vain a drop to drink.
 Ye dwell beside a countless store,
 Yet perish hungry at the door.'

And so the fishes returned from the great sea, back unto the great river which was their home. And they spread around that great river, and into all the minor streams which ran into that river, this glad news: 'Ye live and move, abide and swim, and have your entire existence in Water. You are in Water now as much as you ever shall be or can be. Water is your birthplace, your home, and your final resting place. Therefore bathe in the Water, and drink freely therefrom, for there is nothing of which there is so much as there is of Water. And fear not, for you can never lose Water, nor can Water lose you.'

In the veiled Sufi allusions found in the poetical work of all the Sufi poets, there are certain "keys" which when understood enable one to read the Sufi message concealed within the sensuous, and often even sensual, amatory verses. Here are some of the "keys," with which to unlock this particular door: "**The Embrace**" means the Conscious Union with God, or the Mystic Consciousness; "**The Wedding**" is the entrance into Spiritual Consciousness; "**The Beloved**" is always God; "**The Lover**" is always the Sufi Mystic seeking his Beloved God; "**The Beloved Damsel**" is the veiled allusion, or symbol, denoting God, the Beloved One; "**The Rose**," is another figurative allusion to God, and "**The Nightingale**" the corresponding symbol of the Sufi Lover of God. With this key, you are invited to unlock the secret door of the following selections from Sufi poetry, which while superficially but

amatory verse, nevertheless contain beneath their surface the deepest Mystic truths. Make the test, and decide for yourself:

"Gaze, till Gazing out of Gazing, grew to Being that I gaze upon;
She and I no more but in One Undivided Being blended.
All that is not One must ever suffer with the Wound of Absence;
And whoever in Love's City enters, finds room for One,
And, but in Oneness, Union."

"Show me Thy face, for I desire the Orchard and the Rose Garden;
Open thy lips, for I desire sugar in plenty:
O Sun, show forth Thy face from the veil of cloud,
For I desire that radiant glowing countenance."

"The souls love-moved are circling on,
Like streams to their great Ocean King.
Thou art the Sun of all men's thoughts;
Thy kisses are the flowers of Spring.
The dawn is pale from yearning Love;
The moon in tears is sorrowing.
Thou art the Rose, and deep in Thee,
The Nightingales still sing."

Omar Khayyam's immortal "Rubaiyat" contains many similar allusions to "The Rose and the Nightingale," and "The Lover and the Beloved," which you may now read with a new understanding. But there is still further explanation due concerning "Old Omar," whom many hold to be the poet of Wine and Drunkenness. This naive belief of the multitude appears doubly amusing (and yet annoying) when one fully realizes that in all the old Sufi symbology "The Wine," "The Vine," and "The Grape" always were the characteristic symbols of the Sufi Mystical Wisdom; the "Wine of the Spirit" being meant instead of the material wine of the cup; and "The Tavern" being the symbol of "The Silence" of the Sufis, where apart from the throng, they could throw aside the veil of orthodoxy and stand forth in the garments of Truth.

With this new and true understanding (and "key") I now invite you to read these familiar old lines from the "Rubaiyat"—the lines which you may have thought to be the praise of material Wine and the Wine-Cup, and the Tavern. But, I warn you that if once you read these lines in this spirit, you will never be able to read them otherwise; the secret door once opened can never be closed again. Here are typical detached selections from the "Rubaiyat" of Omar Khayyam, in which reference is made to "The Wine," and that which concerns it—"The Wine," as I have said, being the favorite Sufi Symbol for "The Mystic Doctrine," or "Truth":

"And David's lips are locked; but in divine
High-piping Pehlevi, with 'Wine! Wine! Wine!
Red Wine!—the Nightingale cries to the Rose
That sallow cheek of her's to incarnadine."

"You know, my friends, with what a brave Carouse
I made a Second Marriage in my house;
Divorced old barren Reason from my Bed,
And took the Daughter of the Vine to spouse."

"And, lately, by the Tavern Door agape,
Came shining through the Dusk an Angel Shape
Bearing a vessel upon his shoulder; and
He bid me taste of it; and 'twas—the Grape."

"The Grape that can with Logic absolute
The two-and Seventy jarring Sects confute:
The sovereign Alchemist that in a trice
Life's leaden metal into Gold transmute."

"Come, fill the Cup, and in the Fire of Spring
Your Winter-garment of Repentance fling;
The Bird of Time has but a little way
To flutter—and the Bird is on the Wing."

"What, without asking, hither hurried 'Whence'?
And, without asking, 'Whither' hurried hence!
Oh, many a cup of this forbidden Wine
Must drown the memory of that insolence!"

And, perhaps, in thus seeing this mystic side of "Old Omar," the Sufi poet, you may, by reading the new meaning into his lines, forgive him for his apparent pessimism and (as some have even thought) his apparent atheism, or at least his atheistic inclinations. Read these verses from him, in the light of what you now know of his inner beliefs and faith—the belief that GOD is All, and that all the rest is a mere phantasmagoria. Remember, when he wrote these lines he was deep under the influence of "The Wine":

"We are no other than a moving row
Of Magic Shadow-shapes that come and go
Round with the Sun-illuminated Lantern held
In Midnight by the Master of the Show."

"Whose secret Presence, through Creation's veins
Running Quicksilver-like eludes your pains;
Taking all shapes from Mah to Mahi; and
They change and perish all—but HE remains;

"A moment guessed—then back behind the Fold
Immerst of Darkness round the Drama rolled
Which for the pastime of Eternity,
He doth contrive, enact, behold."

For, always remember, that while Omar paints in gloomy hues the Passing Show, and seems to be always voicing the cry of rebellious protest, in his heart of hearts he knows that there is a true Answer to the Riddle, and that while his Reason cries in sorrow: "I know not the Answer" his Spirit adds: "**But He knows about it all—He knows —HE knows!**"

And this, then, is a little glimpse into the Inner Circle of Sufism. To many of you it will be a picture of a new and unknown land. To others, who have vaguely known of its existence, there will probably come a pleased surprise at the realization that many of the so-called "new" ideas and conceptions of the Life of the Spirit have really been known and taught for many centuries, subtly hidden in a religion which to most of us stands for the apotheosis of materialistic conceptions, and sensual ideals and practices.

Verily, it is true that as the Sufis themselves have said: "All Roads lead to God"; and that "The Truth is One, though men call it by many names, and express it in many terms."

HANDY RULES FOR THE SALES-MANAGER

By F. Fentress Brown

- 1st. When business in your line gets away without you making proper effort to get it, and at times not even knowing the business is to be had, then sharply say to yourself: "Asleep at the switch—Wake up!"
- 2nd. When the thing you've tried hard to do goes wrong, then say to yourself—"Here's the lemon that's been handed me—I'll find a way to make lemonade of it."
- 3rd. Encourage every employee to develop both Self-Reliance and Initiative. Also encourage each to be his own boss; but only to the extent that he is a GOOD boss; at the point he fails you resume.
- 4th. When your mind seems confused as to the next best move, stick to it that "down deep" you really know just exactly what to do; just wait awhile in this affirmative state of mind and watch the clouds disappear and your course become clear.
- 5th. When a most desirable order gets away, or when it is too late for further effort to accomplish any desired result, don't worry—but instantly apply the practical philosophy of the old Dutchman who said: "Vell, vat is, IS, anyhow, a'ind it?"

Mental-Physical Exercises

By Frederick Vollrath

The following description of certain exercises is given with the understanding that they are to be performed in accordance with the Fundamental Principles of Mental-Physical Exercises, given in the first of this series of articles, and of which the following is a brief synopsis:

Synopsis of Fundamental Principles

(1) The fixing of the attention upon the result to be obtained by the exercise.

(2) The forming of the mental picture of the result as already obtained.

(3) The arousing of a strong desire that the pictured result shall be manifested in physical form and conditions.

(4) The performance of the physical activity directed toward producing the physical form and condition upon which the attention is fixed, and the desire directed.

The particular physical exercises which follow in the present article are designed to remedy that condition known as "**Obesity**," or "**Corpulence**," arising from excessive fatty tissue. This condition, which results from unnatural and abnormal habits of modern life, is the source of great discomfort and annoyance to those in whom it is manifested; and it also interferes with the general health of such persons, in numerous ways.

There are many excellent systems of dieting which serve excellently to reduce surplus fat, but very few persons apparently have the persistency to "stick to it" in putting such systems into actual practice. The same objection, it is true, may be urged against any system of physical culture designed to reduce this surplus of fatty tissue, but that is no concern of mine. I shall herein give you some of the best exercises designed to reduce fatty tissue by natural means, and must leave the rest to you.

In practicing the following exercises, you must always keep in mind the Mental Phase of the exercise, and keep before your mental vision the picture of yourself as already having the desired proportions—as having "the ideal made real." The psychological value of such a mental attitude cannot be overestimated in this work, and it will greatly enhance the value of the practice of the physical exercises herein given.

Anti-Obesity Physical Exercises

Exercise I. (1) Stand erect, with hands resting on the hips. (2) Without bending the knees, bend forward slowly from the waist until you feel considerable strain in the calves of your legs. (3) Then, rising slowly to the original position, continue the motion backward as far as possible without producing too much of a strain on your back. (4) Repeat several times, but do not overtire yourself.

This exercise is excellent for reducing the waist measure; and it also strengthens the back, and imparts flexibility and grace to the body.

Exercise II. (1) Stand erect, hands at sides. (2) Then bring the arms upward from the sides until they are fully extended upwards and above the head, the two hands touching and with palms to the front. The arms must be kept stiff during this upward movement, and **not** bent at the elbows. (3) Then, bending the trunk forward at the hips as far as possible, lower the arms so that the tips of the fingers shall, if possible, touch the ground. At first, it may be practically impossible for you to touch the ground with your fingers, but do the best you can without straining yourself. You will find that a little practice will give to you greatly increased proficiency; and before long you will be able to complete the exercise easily. (4) Resume first position, and then repeat several times.

This exercise is very valuable in the direction of reducing corpulency at the waist-line; and it also strengthens the muscles of the abdomen and back.

Exercise III. (1) Stand erect, with the right foot about eighteen inches to the front. (2) Raise the arms as in Exercise II. (3) Then, bend down toward the left, keeping the left knee stiff but bending the right knee slightly, and touch the ground with the tips of your fingers. (4) Resume erect position, but then advance the **left** foot to the front, instead of the right one. (5) Then bend down toward the right, keeping the right knee stiff, but bending the left knee slightly, and touch the ground with the tips of your fingers. (6) Repeat several times, but avoid overexerting yourself.

This exercise is valuable in reducing a too-large waist-line, and in strengthening the waist and the back.

Exercise IV. (1) Stand erect. (2) Raise the hands over the head, in a sidewise motion, until both arms are fully extended upward and over the head, with both hands touching and palms to the front. The arms must be kept stiff during the upward movement, and **not** bent at the elbows. (3) Then "straddle" the two feet apart about eighteen inches, and (4) swing the arms forward and downward until the tips of the fingers touch the floor. (5) Arise to standing position, bringing hands again up over the head, and the feet together on the floor, and

then (6) repeat the entire exercise several times, avoiding overexertion or overstrain.

This exercise is excellent in the direction of reducing a too large abdomen, and for strengthening the back.

Exercise V. (1) Stand erect. (2) Raise both arms until they are extended straight forward (in front of you) from the shoulders; hands joined, and palms downward. (3) Then bending the body forward at the hips as much as possible, swing the arms downward, then backward and upward, until at the end of the movement the hands are back of your body and pointing upward. (**Note:** In this exercise the hands swing along the sides of the body, and **not** backward from in front of the chest.) (4) Resume first position, and repeat several times, taking care not to overtire or overstrain yourself.

This exercise is valuable in reducing the waist-line, and in strengthening the back.

Exercise VI. (1) Stand erect. (2) Then "play" you were walking up-stairs, but with a greatly exaggerated motion, drawing up the knees as high as possible, alternating the legs of course; by a little practice you will be able to make the knees actually touch the upper part of the abdomen, or lower part of the chest. (3) Continue the exercise, but do not overtire or overstrain yourself.

This exercise is excellent as a heroic method of reducing a too-large abdomen.

Exercise VII. (1) Lie flat on your back, on the floor; hands clasped back of the neck. (2) Then, without bending your legs, rise to a sitting position. (**Note:** A little practice will enable you to overcome the first difficulties in practicing this exercise.) (3) Resume reclining position, but extend your arms downward along the sides of your body. (4) Then, keeping your legs stiff, bring both legs up as far as possible, until they extend upwards from your body toward the ceiling. (5) Resume original position, except that you now fold your arms over your chest. (6) Then rise to a sitting position, but without bending your legs. (7) Then, resuming your reclining position, place both hands underneath your "seat," palms downward on the floor, your body resting on the backs of your hands. (8) Then (bending your knees) draw up your legs until your thighs and knees press up close to your abdomen, or at least as far as your enlarged abdomen will permit. (9) Then, resuming your reclining position, but still resting your "seat" upon the backs of your hands which are still palms downward on the floor, endeavor to assume the sitting position without bending your knees (you are allowed to "push" with your hands in this particular movement of the exercise, however). (10) Resume reclining position, but with hands and arms extended along the floor on a line with your head, and extended beyond them on the

floor. (11) Then without bending your knees, rise to a sitting position and endeavor to touch the tips of your finger to your toes. (Note: If you are corpulent you will experience difficulty in completing this phase of the exercise, but do the best you can without overstraining yourself; practice will bring proficiency.) (12) Repeat several times, but do not overtire or overstrain yourself.

[This last exercise is one of the best ever devised for corpulency and obesity. It really combines a whole series of exercises into one; and may be said to be a whole "system" in itself. It is a strenuous exercise, or series of exercises, and it will call for much patience and perseverance. But it will pay for the trouble and time you expend upon it. You will not appreciate just what this exercise will do for you, until you have given it a faithful trial. It is no child's play, but rather is genuine hard work—but it pays the "fat" man or woman to master it and to stick to it until results are obtained. It may make your muscles a little sore at first, because of their need of the exercise and their lack of it. It will fairly "burn up" the fatty tissue after a little time. This series of exercises is the gist of many high priced "systems of fat reduction" which have been widely advertised; the balance of said "systems" being largely of the nature of padding, and elaboration in order to make it look like "your money's worth." Here you have it boiled down and with the froth skimmed off. Take it and use it!]

SELF-INQUIRY

"Let no soft slumber close mine eyes
Ere I have recollected thrice
The train of actions through each day;
Where have my feet worked out their way?
What have I learned where'er I've been,
From all I've heard, from all I've seen?
What know I more that's worth the knowing?
What have I done that's worth the doing?
What have I sought that I should shun?
What duties have I left undone?
These self-inquires are the road
That leads to Virtue and to God."

—Pythagoras.

Numbers and Opportunity

By Clifford W. Cheasley

Early in man's evolution when he became dimly conscious of the existence of finer subtle forces operating outside of himself, he began to regard them with awe and fear, because they seemed to bring him circumstances which he could not control with any understanding to be found within himself or within the creed of the gods which he believed in.

Generally he resigned himself to the action of these forces being grateful for those which seemed to be bringing him the conditions he desired, calling these "good forces"; fighting physically, mentally and religiously those which promised to prepare something disagreeable and unknown, calling these "evil forces."

Later when certain evolved teachers began to identify these forces with certain conjunctions of the planets, the journey of the sun, the equations of geometrical and mathematical science, the belief in the two opposite forces was perpetuated and some conjunctions and numbers in the teachings were labeled "good" and others "bad." This perpetuation was in some cases carried on for selfish motives and in other instances the teachers and investigators had not sufficient faith in the things and law which they were investigating to cast aside entirely the traditions and beliefs which they found as a strong part of the race mind.

These teachers who should have used their privilege more constructively were in their turn followed by later ones who hypnotized by the glorious personalities of their predecessors the Magi of All wisdom, handed on again to their students and followers the belief in "bad aspects" "evil conjunctions" "fatal numbers."

The effect would not have been so far-reaching if in the books and tuition which they launched upon a credulous world these teachers had merely satisfied themselves with pointing to certain destructive, troubled and tumultuous events in the history of the race as being the result of evil forces; but this they were not content to do. On the contrary they made sweeping divisions of the cosmic forces expressed through the conjunctions and the number equations as well as other physical keys to deeper spiritual life, condemning some and upholding others as the infallible bearers of good things, joy and happiness.

Every student of the books to be obtained in this present day upon the older esoteric philosophies is familiar with certain numbers, signs, symbols, and conjunctions in the planetary realms which he is warned

to avoid, as if behind their mild and simple exterior lurked all the powers of darkness ready to punish with misfortune all who had the audacity to approach for investigation, or to bring unhappiness and sorrow to others who were so unlucky as to come under their influence in the cycle of time.

Just how much credence is given to these teachings by students of the metaphysical and the occult is evidenced daily in the public work of the writer. Very frequently after the client has been told that such and such a number is around his life at present, the question will be put in an anxious voice, "Tell me! is that a good or bad number"? This element of fear has been usually collected by the speaker from some book or other which is considered an authority upon number vibration.

When I can ever summon up enough patience to peruse these same books myself and review the table of the numbers which the writers have given, such as—2. Death, fatality, destruction. 9. Grief, anxiety, maiming, etc., I am not surprised that the science of numbers has fallen into disgrace amongst clear thinking people who would be attracted by its pure impartial calculations but who cannot reconcile that which they are correct in labeling "black magic." I also wonder often how many of the individuals who do come to me for advice without being aware of the more constructive revelations of Numerology, have enough courage to desire to hear what I may have to say with the "hoodoo" hanging over their minds.

It was the idea of stating as clearly as possible just how the philosophy and science of Numerology regards the deeper subjective forces and correspondingly the numbers 1.2.3.4.5.6.7.8.9 which are the keys to them, that suggested this article, for as day by day it is being extended more deeply into the realities while at the same time explaining appearances, the true proportion and interpretation of Good and Evil has been revealed.

Numerology finds and makes the definite statement that all the numbers are good and every cosmic force to which they are the key as they exist in the more abstract and Universal expression as influences which come around us in our conditions and circumstances, are all good and constructive.

The statement that a certain number existing in the calendar, or a certain conjunction existing between planetary bodies, which are both indications of some degree of cosmic force, can be the cause of destruction to individuals or communities, Numerology will not believe.

It sees every number from one to nine as indicative of increasing degrees of cosmic force which cannot be labeled "good" or "bad" because it is all one force, viz., the God-Life force in different

degrees of manifestation which has no character, which cannot be praised or blamed according to human standards but which simply IS.

It realizes that this cosmic force travels upon a cycle of nine phases: 1, creation. 2, collection. 3, expression. 4, manifestation. 5, extension. 6, adjustment. 7, re-arrangement. 8, freedom. 9, completion. And that as these phases come around us and are recorded by our calendar from day to day, month to month, year to year, the opportunity to embrace the advantages which they stand for is given to the Universe of man, beast, plant, mineral and even elemental force.

In other words, it sees that each day, month or year is the psychological moment to intensify one or other of the nine cosmic phases, but that man living unconsciously although being actually controlled by and following the suggestion which these phases intensify in the atmosphere around him, does not respond to any law or order in time to save himself from the disaster which accrues from misdirecting the force.

There is enough power in man's own personal will to accomplish great results which at first sight may seem impossible, but to accomplish its full possibilities man's will must work with the will or law of the Universe and not directly against it.

Life is too strong for individuals as individuals to resist or transgress; but when understood is like a mighty river whose current carries us on and on, leaving us naught but the simple task of keeping our boat in the middle of the channel.

The farmer and the gardener does not plant seeds in the Fall, for his knowledge teaches him that there is some natural law working together in the elemental atmosphere and the germ life of the seed to which he must conform if he would have a perfect harvest. On the other hand there are certain individuals who do not have this knowledge and plant seeds a week, a month or even a season late. Which of these two classes reaps the better harvest?

In human life it is the same. There are the few who have learned when to plant their seeds or creations, how and when to tend their unfoldment, and finally when and how to reap the harvest according to the promise offered by the higher laws; and there are the majority who sow most valuable and perfectly fruitful seeds of which they expect to reap a harvest in the future, quite out of season and with a pitiful, blind ignorance. The result obtained in each case is different and yet can only be credited to the degree of understanding which the individuals themselves have attained. There is no room for the hoodoo belief that the influence which the successful individuals understood and took full advantage of and which the failure class only half sensed and did not at all understand, was bad in itself or it could not have brought a good result in any case.

Many a good creation has been only half realized because of the

attempt of its creator to launch it in a Universe at the time under a climaxing and completing phase of cosmic force and again, many a harvest has ripened and died before its planter began to recognize that the time to glean it had passed.

The message of Numerology then in this direction is to acquaint those who have learned through experience to realize the truth of the foregoing remarks, with the method by which they may become always aware of the cosmic opportunity that surrounds them, for through the recognition of what this opportunity really is linked with the human will to succeed, greater realization of health, wealth, love and usefulness may be attained.

May we each and everyone learn the wisdom to look over the seed stock which we hope may bear the harvest of future happiness and be able to adjudge its seasonableness.

Space will not allow of dealing fully with all the methods employed to decide the opportunities offered by the influences around the Universal life and the life of individuals, but the following are simple elementary rules which if tested by the reader will give interesting results.

$1917-1+9+1+7=18-1+8=9$. Nine is therefore the key to the particular phase of cosmic force which surrounds the Universe during 1917 which offers all nations, communities and individuals the opportunity to reap a harvest of former sowing, to climax and complete a cycle and prepare for a new creative, 1 influence in 1918.

June, 1917, is the 6 month in this 9 year— $6+9=15-1+5=6$ offering the whole Universe, adjustment.

In relation to the individual's opportunity, the month and day of birth should be set down and added to the number of the year, in this case of 1917—9, and the resulting digit will reveal the opportunity which this year offers to the individual and the particular phase of cosmic force which it is within his power to direct constructively or destructively.

A person born May 7 would follow this plan—May 7, 1917, $5+7+9=21-2+1=3$, this gives a digit of 3 which is the opportunity for added self expression and accomplishment in relation with the artistic, inspirational and expressive zones, which can lead to the development of great individual usefulness.

"Dream not of freedom while under the mastery of of your desires."

The Unseen Powers

By Arthur Gould

Inspiration is one of the unseen forces at work. No person, no matter how humble is denied it. There are of course many different degrees of inspiration. It appears in those of little intelligence and in those that have a great deal of intelligence. It is more valuable than education. Shakespeare had not been taught enough to qualify him to enter the first schools of our present day, but through inspiration he became a master of the English language and set a standard for the greatest geniuses to follow.

Just how much help we receive from the psychic world few realize. You may not hear any voices, or see any vision, or come in contact with anything that you recognize of a psychic nature, but never-the-less you are helped by these powers.

Instinct or inspiration will never mislead or falsify.

The lower animals would not continue to exist if dangers were not imparted to them. Birds know when to go north, and when to go south, when to build and where to stay. Many animals lay by their food for the winter. If through any cause these animals become orphaned at birth they instinctively know what to do to sustain life. Animals often possess more intelligence than man, outwitting him in both skill and cunning. If they have no one to teach them they must receive knowledge by a psychic instinct.

The psychic power **knows**. It never guesses. It is much keener than any other power. The more we study it, the more we become amazed at its wonders and the more faith we have in it. Everyone should cultivate a belief in the unseen power, and should make a persistent and exhaustive study of the subject. You may think that there is not enough tangible evidence to make a real interesting study, but if you will leave all prejudice behind and study with an open mind you will soon be unfolding facts that will hold you spellbound for months. These facts will be so wonderful that you will not tell them to your friends, for fear they may think you crazy. But as you become more familiar with the subject they will not seem so extraordinary. The unseen powers are truly not ordinary but as we become better acquainted with them they seem very natural. There will come times that we will feel the presence of another near us and they will seem very natural. There will come times when something seems to be guiding us, telling us just what to do. There are many miracles performed through unseen powers, that we are not aware of. When something is needed, it is produced and some man gets the credit,

whereas he was only the instrument through which it was given to the world. We exist in the midst of unseen powers and the person that denies this fact gives proof that he only possesses a primary mind.

When once we realize that we receive draughts from the psychic world a new power is awakened within us. It is ever seeking to help you but you must be ready to welcome it.

All great deeds have been spurred into existence through the unseen power which we have been in the habit of calling inspiration. Without inspiration everything is just ordinary. The person without inspiration is just an automatic machine. All inventions are the result of inspiration. That which draws man up to a higher level is the work of inspiration.

All life is either physical or psychic and the one is trying to subdue the other. One must give way to the other. Neither should be neglected, for if it is the other will take its place.

No persons with frail physical bodies should attempt to develop their psychic natures until they have built up good strong healthy bodies. Hundreds have had their health completely broken by allowing their psychic natures to become too active.

Psychic powers can be cultivated to a very high degree by any person. It matters not how long you continue to not believe in them, they will keep working away until they receive recognition. Just as soon as you realize their presence, their manifestations become more pronounced. It matters not what business or profession, or work you may be engaged in, there is plenty of opportunity for this power to help and assist you.

The psychic world and the physical world, as has been stated many times are getting closer together. The psychic world is trying to break through into your physical life. It may suggest valuable ideas to you and if it does be sure and make a record of them, so they will not escape your mind. It is a good plan to write them down in a little book, kept for that purpose and when you have time think over them. Try to write down the ideas just as received. This practice has been very successful with some of the greatest men of the world. Longfellow, for instance, would often jump out of bed, and write down ideas that had come to him. Many great prominent men have done the same thing, not once but many times.

When the psychic manifestations are encouraged they come more readily the next time. The very best way to encourage them is to write them down and review them from time to time. The mere thought of seeing it in writing and thinking about it gives a stimulus to the very faculty that gave birth to the power.

If you will put this method in constant practice you will find it will be worth a great deal to you. Once this power is awakened you

will receive knowledge that the ordinary persons never receive. There are no favored ones. But you must make the effort and when you do you will soon witness the presence of the power.

Once the unseen power is set in motion it will be a help to you. In the beginning, owing to your lack of knowledge on the subject, the ideas that come to you may not be very useful, but don't expect too much at first. Read over what you write down every few days and you will see how you can use ideas that you first thought were of no value. Be sure and write them down as near like the first impression as possible.

In a few months' time you will be receiving ideas of wonderful value. You will ever afterwards be continually on the lookout for new ideas. When once these ideas start to come to you, they grow and as you persevere you develop a greater power to attract them.

We hope you are beginning to see how by developing the psychic powers, you may increase your possibilities. If you will just keep at the subject with a determined will you will succeed. Your powers will increase and your ideas be of greater value, and in time, some of these will bring you success beyond your fondest dreams.

If you are an inventor you may invent something that will make you a lot of money. If you are a professional man they will assist you to achieve success.

If you are an artist or a writer they may bring you fame. If you are in business you may receive ideas that will assist you in securing wonderful results. It matters not how humble a position you now hold, if you will just put this method into practice you will advance, advance until you become a dictator instead of being dictated to.

This is just as true a statement as that the night will bring darkness.

Whenever ideas come to you, write them down, for once this habit is formed, greater facts will leap out of the universe to you, and in time you will be amazed at them, and will draw more and more from the unseen fund. The further you advance in the scale of evolution, the more help you will receive. A little investigation on your part will prove the claims made in this article are true and will in time be recognized as established facts.

"One soul there is that knows me as I am;
Reads each pretense, sees through each futile sham;
Goads me with scorning lip, with laughter dry;
And dogs me night and day—my better I!"

Heart-to-Heart Talks

By the Editor

In this department the editor gathers his readers around him in a family circle and has a little talk with them, informally and "friendly-like," in the good old-fashioned way.

CROWD PSYCHOLOGY

As all students of Psychology know quite well, there is a marked distinction between the psychology of the Crowd, and that of the several individuals composing the Crowd. In a Crowd there appears to be a peculiar blending of the emotions and thought-processes of the several individuals composing it, which is just that which one might naturally expect under the circumstances. But right here occurs one of those curious puzzles which seem to defy scientific explanation. In the particular case before us it is found that, instead of that composite blending resulting in a "crowd mind" which would be the exact average of the various mentalities composing it, there is produced a "crowd mind" which rises no higher than the level of the lowest mentalities composing it. This fact is illustrated by the instances of "mob violence," in which the higher minds in the crowd are swept away by the contagious influence of the lowest minds. It is notorious that men will do things in a crowd that they could not be forced to do as individuals.

Not only is this fact manifested in the direction indicated, but it is also demonstrated in many other phases of psychic manifestation. Attend a lecture, a play, or a moving-picture performance, and you will find yourself laughing, or frowning, or weeping at things which if presented to you as an individual would arouse no such response. "Oh, yes," you may say, "this is the contagion of thought and emotion!" Certainly it is; but that is not the point. The important point is this: Why was not **your** thought, and the thought of others like you, **contagious**; instead of the lowest level of thought and emotion being that which is "caught"?

This phenomenon has not as yet been satisfactorily explained, though attempts have been made in that direction. It would seem that the level or plane of contagion is determined by the "highest common elements," i. e., the highest emotion or thought elements which all in the crowd possess in common with the others. This of course wipes out the higher elements which only **some** of the crowd possess, and accordingly brings down the level to the **highest common element**. Whatever the explanation may be, the **fact** remains.

Another characteristic of Crowd Psychology is this: **The larger the crowd, the more suggestible it is.** This, naturally follows from

the fact which we have just considered. The larger the crowd (all else being equal), the lower is its common level, or its "highest common elements," for the standard has to be lowered to include more persons. And the lower the mental level the greater the degree of response to cheap sentimental or emotional appeal; and consequently the greater the degree of "suggestibility." This goes to explain, at least partially, the fact of the success of large "revivals" conducted by evangelists—the element of success in such spectacular religious performances being unquestionably that of Mental Suggestion.

Arising from these facts, we find the explanation of the rise to power of "leaders" of movements, organizations, and institutions. The would-be "leader" is hungry for **crowds**—for numbers of followers scattered over a wider area, as well as for followers gathered together in close proximity. Hence the instinctive demand for "organization" and "close union" which the would-be "leaders" preach and insist upon as a great virtue. Those of us who realize the power of "thought force" and telepathic energy, will see at once why in a close organization of persons, even when they may be separated in space, there is likely to be a "telepathic crowd-mind, and crowd-psychology" manifested. This fact is probably also well known to those who seek to unite their scattered followers into close "organizations." The greater the number of uniting mental ties, the greater is the degree of telepathic crowd-mindedness, and manifestation of "crowd psychology"; and consequently the greater degree of suggestibility to the thought and will of strong positive leaders.

I do not care to say that all leaders who strive earnestly for "close organization" of their followers are fully aware of the psychological laws which they are setting into operation—on the contrary, the chances are that many of them have never given the matter a thought. But, nevertheless, there is undoubtedly a subconscious instinct which prompts such persons to preach "organization, organization, organization" to their followers—for "organization" means power and glory, material and mental, to the "leaders." And, on the other hand, I do not mean to say that all who feel an instinctive repulsion at the thought of "close organization" of persons interested in the same lines of thought, are in possession of the facts concerning this telepathic "crowd psychology"—the chances are that often they have never given the subject a moment's thought. But, nevertheless, there is "something inside of 'em" which causes them to rear, and shy, and perhaps actually bolt at the suggestion of such "close organization."

The unfortunate feature of the whole matter is that the average person—the person of average mental attainments and emotional control—naturally gravitates towards "crowds," and "close organizations." Such a person feels much more at home in such a crowd or

organization; and quite naturally, for the average person feels that he has more influence in a crowd, and that he is of more importance. But, alas! such a person really loses a portion of his real influence, by reason of the contagion of the crowd, which works down to a low level; and more particularly, because in the end the crowd or organization becomes the tool, plaything, or automaton of a strong positive leader, or set of leaders. The positive leader does not fall a victim to the "crowd psychology" (because of certain psychic laws which need not be gone into here), but he rises above the mass, and uses it as an instrument, moulding it this way, and that way, according to his will.

Now, all this is not intended to "scare" you out of crowds, or out organizations. Rather is it intended to warn you against falling under the spell of crowds and organizations. The man or woman who keeps self-centered, and who realizes the Power of the "I AM" within him or her, need never fear these things. The psychic waves of the crowd slip off of the mental being of such person as the water slips from the back of the proverbial duck. This, as all students of the esoteric philosophies well know, is because such persons speak from a higher plane of being—the plane of Finer Forces—and the grosser vibrations cannot affect them. Particularly is this so when the danger of the contagion is recognized and realized—for here, as elsewhere, "Forewarned is Forearmed." But the mental attitude of Individuality is in itself a tower of strength against the vibrations of Crowd Psychology.

I believe in the **alliance** and **union** of persons working and thinking along the same general or particular lines—there is a power in team work, without question. But the moment that such alliances or unions develop or are built into "organized institutions," then there is always the danger of neutralizing the Individuality of the members thereof, and the creation of a common "crowd mind," subject to all the laws of "crowd psychology." The more Creeds and binding rules and limitations, definitions and regulations, that the organization has, the greater is the degree of "crowd psychology" manifested. You have but to look around you to see this. Show me an earnest member (not a leader) of a close organization, with tight Creeds and limitations, rules and regulations, and I will show you a man or woman more or less hypnotized by "crowd psychology"—one who is bigoted, narrow, "set in his ways," and who lets someone in authority do his thinking for him. Such a one is a slave to "crowd psychology"—you can see it in our churches, political organizations, and in our close social "sets." Take away a person from these influences, and place him in other surroundings, and you will see a wonderful change taking place in his mental attitude. Little by little the confining sheaths drop from him, and he emerges in the full glory of resumed Individuality.

I wish to qualify one thing that I have said in this little talk—that which I said about the “leaders” being immune from the contagion. They are immune, as I have said, for certain reasons which I did not give. But, here is where the “Law of Compensation” gets in its fine work—and it almost always does if you give it time enough. While the “leaders” are practically immune from the “crowd psychology” contagion, **they are not immune to their own Auto-Suggestions.** And, a man who preaches or teaches a certain thing to a crowd for a long enough time, **gets hypnotized with the thing himself sooner or later.**

These leaders often build up a Frankenstein of an organization, which sooner or later turns on them and brings them into subjection. The constant preaching of the Power of the Organization not only builds up a Mental Organization—a great Thought-Form—which is kept alive by the thought of its members, under the suggestion of their leaders; but later on the leaders become so hypnotized by their own suggestions about the Power of the Organization that they fall under its influence, and it masters them, and sometimes even brings them low so that they are succeeded in power by some newer, fresher, and more positive leader who has not as yet come under the power of the Organization, but who still speaks from the position of the Individual. **The Organization often becomes a Psychic Machine which draws into it even its Builders and Engineer.** I need not quote particular instances of this: think a moment and you will recall them.

Therefore, “dearly bee-love-ed,” hearken unto the Pastor of the Flock! Form as many “Alliances” or “Unions” as you wish—**associate** yourselves with them, but do not **attach** yourselves to them; join **with** them, be not **joined to** them. But always assert your Freedom, and your Individuality, and always deny the power of the Crowd over you—this will save your soul alive. And the moment that any would-be leader mentions the idea of the desirability of you folks adopting a “Creed,” or other form of “close organization”; or when he or she begins to speak of “the institution,” just you make up your mind that either that “leader” has got to be “canned,” or else realize that as the woman said at the “Second Sight” seance, “this is no place for a perfect lady”—and **get out** while the getting’s good.

When anyone tries to Organizationalize or Institutionalize YOU—just take a think, and then **Laugh**; and then Laugh again! For, bless you, dear children, I almost forgot to tell you that a good Laugh is the greatest mental disinfectant and prophylactic known. Applied frequently, and in good doses, it will kill the microbes of any old “crowd psychology” or “Institutionalitis” that ever polluted the air of Thought. The best proof of its power, is found in the fact that

the "Leaders" and "Would-be Rulers," hate it like poison, and resent its use in connection with their dearly beloved Institutions!

I used to be fond of saying: "Turn on the Light." I still believe in that; but I believe that a still greater Preventive of Error, and of Folly, and of Superstition, and of "Crowd Psychology" and Domination of Would-be Authority is this, just this: "**Turn on the Laugh!**" Error and Credulity can withstand abuse, opposition, argument, and reasoning—and still live and thrive. But apply the "Laugh Cure" to them, and they will shrivel up, wither and die—it's like "Rough on Rats" to them! So, "Give 'em the Laugh," brothers and sisters, "Give 'em the Laugh!"

"MAKE ROOM FOR THE KING!"

I have "cut down" the "Questions and Answers" department this month, in order to make room for a larger instalment of that immortal essay of Emerson—"Self Reliance"—the instalments of which have been crowded out of the last two issues. I have felt that this was an injustice to our readers, as well as disrespect to the memory of that great "Torch Bearer" who passed on the Light of Transcendentalism from the Sages of the Past to the Renaissance of Transcendentalism known as "The New Thought Movement." But, alas, the office of Editorship involves such sacrileges once in a while. This month, however, I have determined that the remainder of this great essay, or at least a "liberal portion" of it, shall be presented to you, no matter what else gets crowded out.

Apropos of the above, I would say that I recently received a kindly letter from a good soul who did not notice the name of the author of that essay, and who fell into the error of supposing that it was the product of my own pen. She wrote me protesting against its discontinuance, or postponement, adding that: "**It is the best thing that you have ever written, Mr. Atkinson. I wish that you would write more for us along the same lines, and of the same quality.**" So do I, good sister!

This reminds me of the poor "super" who was given the "speaking part" of three words in a play in which appeared a great tragedian. Embarrassed and self-conscious, the poor fellow mumbled out the three words. The great tragedian roared his disgust, and then speaking the "lines" as only he, himself, could speak them, added: "Why don't you speak the lines **that way?** my good fellow." "Good Lord!" replied the supe, "If I could speak them like **that**, I'd be drawing **your** salary instead of my dollar a night!" So, when this good sister asks me to "write more for us **of the same quality**" as Self-Reliance, I must answer in the same spirit and meaning.

And, this again, reminds me of another story—one about old Stradivarius, the master of violin-making. One day old "Strad" was

listening to a sermon in which the priest said that "Nothing is impossible to God—God can do **anything**." Whereupon the old fellow was heard to mutter: "That may be, that may be: but He couldn't make a Stradivarius Violin without old Stradivarius, for all that!" And I am inclined to agree with him. I believe that The Maker-of-Allthings had to first create Ralph Waldo Emerson, before He could produce that Essay on "Self-Reliance." And I believe that in saying this I do not give to Emerson anything more than his due; nor do I take away from the Creator anything which He might claim as His due. But, if I am wrong, I am sure that that great Maker-of-Allthings will forgive me—for I, for one, do **not** believe that "God is a jealous god," in spite of the words put into His mouth by Moses. The God that I believe in is above such childish attributes.

But, really, if I don't stop talking good old Emerson will be "crowded out" this month, after all.

POSTPONEMENT OF INCREASE IN PRICE

In our last issue, we announced that owing to the rapidly increasing price of paper and other printing material employed in the publication of this magazine, together with the contemplated increase of postage due to the provisions of the revenue bill under consideration by the Congress of the United States, it had become necessary for us to increase the subscription price of this magazine from \$1.10 per year, to \$1.50 per year; said increase to go into effect June 15, 1917.

The day fixed for the said increase is here. But it finds the condition of affairs somewhat changed for the better. The price of paper has ceased to advance, at least for the time being—and we hope that perhaps the high-water mark of the cost of paper has been reached. Then, again, the latest reports seem to indicate that the contemplated increase in magazine postage has been halted; and we have hopes that the increased revenue will be raised by a tax on the advertisements contained in magazines, newspapers, etc., instead of by increased second-class postage. If our hopes are realized, then we shall be able to figure a little closer on our expense account, and may be able to continue the present subscription rates.

In view of the above-stated possibilities (or probabilities), we think it better to postpone our contemplated increase in subscription price—at least for another month. If we are able to continue the present price, we prefer to do so—for our own sake as well as yours. In the mean time, it may be a wise thing for you to renew your present subscription, and to tell your friends to send in a new subscription, at the present price—you can lose nothing, and may save something, by so doing.

ADVANCED THOUGHT PUBLISHING COMPANY,
Arthur Gould, Business Manager.

"Questions and Answers"

Conducted by the Editors

In this department the editors publish and answer questions sent them by the readers of this magazine. The pages are open to all honest inquirers who ask questions on subjects in which they are interested for the purpose of getting information, or being "set straight" on any point which has perplexed them. No attention, however, will be paid to communications which merely intend to exploit pet facts of the writers, or to show or reveal the known nothing of others. It is understood, of course, that the subjects of the questions shall come within the general field and scope of this magazine, as indicated by our title page. The subjects of Economics, Sociology, Education, etc., are all of our field, please remember. Make your inquiries as clear, concise and practical as possible, and the editors will do their best to give them the satisfaction that they merit. The names of inquirers will not be printed, nor need they be given in full if inquirers prefer to initials serve every purpose in the case.

THE FLAME AND THE SPARK

Miss H. R. writes: "How can one be a 'Spark of the Infinite Flame' when the Infinite Flame cannot be divided," as Spinoza says that the Totality Itself? Again: How is it possible for 'Totality Itself,' as even a CHURCH of 'Totality Itself,' to 'crawl like a Worm of the Dust'? I am profoundly grateful, Miss H. R."

The question of course is a criticism of my statement in the "Wings from the Old Black" page of the June number of this magazine. In which it is a criticism of the figure of speech which I employed therein to illustrate my general statement. I am now, however, that the critic may fully understand just what I meant in that statement, also she would not have made the distinction she does, and which, by the way, would not be apparent to persons who had not drunk quite deeply at the spring of the Metaphysics of the Absolute.

One whose mind is sufficiently acute to have perceived the appropriateness for this criticism of having said he had perceived the apparent paradox, must also be quite aware that any and all figures of speech used in speaking of the Absolute must necessarily be metaphors, and also peculiar of being extended as an analogy when literally unextended. The likeness of all such figures of speech must be based upon something of Metaphysics and metaphysics, barely extended to any true metaphysics of Spinoza. For that reason as the latter also knows, any figure of speech may be extended to the point of showing it has literally unextended, and if carried further than the bare metaphysics of relative differences. And, finally, she must also know that the extension of the metaphorical and important of one's figures of speech is not a legitimate logical argument against the proposition itself, the proposition regarding which the figure of speech is employed is an illustration. Knowing that she understands these things quite as well as I (and perhaps far better than) myself, I shall not attempt to explain these matters at her so great length.

So far as it concerned the figurative illustration of the Individual Force being as "Sparks of the Infinite Flame," I would say that this figure of

But, "what's the use talking"? This lady knows perfectly well, and has known perfectly well all the time, just exactly what I meant. She is quarrelling with my terms and figures of speech; not with my ideas and conceptions. That's all there is to it. And, I may say right here, that if anyone sets out to pick my terms to pieces, or to expose my mixed metaphors, he or she is going to be kept mighty busy. I try to use fit terms, but I am impatient at their limitations very often, and prefer to sacrifice the outward form rather than the inner spirit of my thought. I am not an Emerson who is able to clothe his perfect thought in perfect words. Nor am I, I hope, one of those whose expressions are all "outsides" and no "insides." As for "mixed metaphors," Lord bless you, I just dote on 'em. I glory in the spirit of that Irish member of Parliament who said of another that "He never opens his mouth but that he puts his foot in it"—there was no mistaking the spirit of that man's thought, though we may smile at his "bull."

But, when all's said and done, I feel under obligations to this lady for picking my terms and figures to pieces: for she has given me a chance to express myself a little on a subject which may interest some of you; and, further, she has given me "something to write about," which is a blessing which few persons not themselves writers can fully appreciate. So come again, sister: may your criticisms always be as "inspiring" to me, and full of "things to answer." Though your words are expressed in the spirit of criticism, they are full of good stuff to be milled into mental food: and to the poor Editor "all's grist that comes to the mill." So, do it again, please ma'am—and do it soon and often.

"THE VOICE OF THE TURTLE"

M. B. K. writes: "In your June magazine, on page 190, you say: 'For, lo! the winter is past, the rain is over and gone; the flowers appear on the earth; the time of the singing of birds has come, and the voice of the turtle is heard in the land.' I think that the person from whom you quoted must have known little about turtles, or else you must have made a mistake in the quotation. For, God bless you brother, TURTLES DON'T TALK OR SING!"

God bless you, too, brother: but this particular breed of turtles DO sing, or at least "coo," for they are none other than our good old friends the "turtle-doves." And, at that, why pick on me—I didn't say the thing. Our old friend Solomon (he of the thousand wives), he, himself, said this thing in "the Songs of Solomon"; or, if he didn't say so himself, then the fellow who wrote those "Songs" said so—for there it is in black and white. I can't give you the chapter and verse, but I've seen it many a time; and it used to puzzle me immensely when I was a little chap required to commit so many (Oh, so many) verses of the Scriptures to memory each night, when I was at a "Church Boarding School." Look it up for yourself, brother.

'TIS LOVE THAT MAKES THE WORLD GO 'ROUND!

A. J. G. writes: "Was much interested in your answer to E. M. W., the 'Psychic Cave Man,' in the November issue. But, I want to know of what use is your religion if it does not aid us in winning the love of the one we desire as a life-partner? The rules you lay down are those all of us orthodox people already know of, yet they often fail. In my case, they have made the cherished one the best kind of friend, but still intending to marry one whom I feel will not prove worthy when the test of married life tells. Six years ago a fine girl and myself fell in love in the way you advise E. M. W. to win his

ideal. Two years later, just before we were to be married, she found out that she did not love me. (I am sure that she did at one time.) It was not because I did not remain honorable. I simply thought that she, like myself, could never like another better. Does this not show the need of knowledge on how to keep your companion's love? The sad affair made a change in me. For two years I still had hopes that she would return to her first love. But after that time she married another. I've found at last that another can take her place, but it seems that my own heart is more or less cold or cynical. If I could maintain a steady, constant affection for the one I am seeking to win, instead of being all enthused and ardent one day and then cold and prosaic and unhappy the next, I would have more success. Can you give me any help? Your advice would not be held lightly. What is financial success without one's desired life companion by one's side?"

In the first place, friend A. J. G., please don't speak of my teachings or writings as "your religion." I am not a preacher, or a priest (although some of you good folks seem determined to make one of me), and I am not the founder of a "religious" cult, or sect, or organization. I may be over-sensitive about this distinction, perhaps, but I always rise in rebellion at any implication of the "reverend," or "pastor" role on my part. Please, please, good folks, don't insist upon making a preacher of me—I don't want to "play church!"

In the second place, my good friend, don't you think that you have left out of the question the idea of your beloved woman—both of 'em, I should have said—being an Individual, and not merely a "Thing" to be desired, secured, and enjoyed! It is all right to assume this attitude toward "things"—for they have no individuality or rights to be considered in the matter of being owned by you. But a woman has a soul of her own, a mind of her own, an individuality of her own—and, as you have found out, also a will of her own. These facts of her being should be respected, and not ignored.

It might be all very well for you to have your desires gratified in the matter of the winning and holding of the love of any particular woman; but how about the desires of the woman in the case? hasn't she some mental and spiritual rights, not to speak of physical ones? What you have sought to do (though you have probably done so unconsciously) is to impose your will and desires upon her. And, I tell you right here, that while the Law operates to attract the things that you like, it does not operate to impose upon the will of others. It rather protects that will, instead of striving to batter it down.

How would you like to be "captured" by some one using psychic powers upon you in order to win your love, or passion, or whatever you might call it? Would you not think that an injustice was being perpetrated upon you? I think so! Well, then, the same rule is true in the case of the woman. Would you like to think that you had "won" a woman against her inmost wishes and desires? Do you think that this would be the right foundation for a life of married companionship? I think not!

No matter how much I might love a woman, I trust that I would not be even willing to have her give herself to me unless she actually loved me in return. I would not want to "win" her by any other means than the natural, free, honest exercise of her own will and desires. Moreover, I know enough to be sure that Love—the right kind of Love—can never be won in any other way. Love, to be Love, must above all be free. To Hades with any other kind of Love, say I! I, for one, would not be willing to accept the companionship of even the woman whom I might love better than all the

world, unless she came to me of her own free will, and without the slightest compulsion, influence, or power on my own part. For, outside of any other reasons which cause me to say this, I know that I would not be getting "the real thing" in Love except in just this way—and less than the "real thing" would not satisfy me. I am not claiming any credit for these feelings on my part—it is not a matter of credit, but of my own feelings in the matter, after all—I am bringing my own feelings into this answer merely to point out something to you which you seem to have overlooked.

Instead of feeling that the first girl had not acted rightly toward you, you should feel that she had acted quite rightly; for she refused to come to you except with the right feeling on her part. She had the right to change her mind—you, yourself, say that you "have found another," even though you cannot manifest toward that other the same feelings that you did toward the first one. Suppose that that first girl had married you, after having lost her first feelings of love for you—merely because she wished to "keep her promise." Do you suppose that you would have been happy with her in that case? Nonsense, man; it is just this sort of foolishness that makes so many marriages Hell on Earth for so many persons. A marriage based upon a lie can have but little hope for happy results.

No, I can't help you out of your troubles by giving you any advice regarding the Laws of Love, or the Gentle Art of Courtship—you must go to somebody far wiser than am I, for advice on this subject. I should recommend a nice, companionable widow—she will tell you all that there is to be told about love. I think that widows know more about love than any other class of living human beings—and I don't draw the line at sod-widows, either; the grass-widow is equally proficient. I wager that if you would meet the right kind of widow, and gave her your confidence, you would learn more about Love in a short space of time than you have learned in your whole long life. And, you wouldn't have time to complain about alternate spells of coldness and non-interest, either—you wouldn't have time to think of such things. But, of course, you'd lose the widow—for she would marry you before you knew it, and then she wouldn't be a widow any longer.

But, say, brother, how about the girl who does not seem able to hold your affection or interest? What of her. Are you giving her a square deal in this matter? She too is an Individual, not a Thing. Better be frank with her, and let her know just where you stand. Tell her what I have said about the widows, and maybe she will sit up and take notice, and "understand" you better. I wish that I could have a little heart-to-heart talk with that girl; I think that I could tell her a thing or two about you that she doesn't seem to know just yet. She is really the one who needs advice, not you. If she were to get busy she would cause that memory of the "lost love" to vanish like the mirage—it would fade into the "ewigkeit," as our cousins German would say.

N. B. You folks have got to stop writing me questions about Love. I don't know anything about the subject, anyway; and then it has a tendency to make me flippant and frivolous, instead of grave, dignified, and severe, as becomes a philosopher.

"They can conquer who believe they can."

Old-New Thought

In this department the editor invites you to enjoy with him certain selections from some of the older writers. Some of the best New Thought is very old indeed. Truth knows no time or country. New Thought is a state of mind, rather than a set of creed, you must remember. The inspired writers of a thousand years ago, and the illumined writers of today, are contemporaries in New Thought—they live in the same thought and feeling, though they are separated by the years.

SELF-RELIANCE

By Ralph Waldo Emerson

(Continued from April Number)

If we cannot at once rise to the sanctities of obedience and faith, let us at least resist our temptations, let us enter into the state of war, and wake Thor and Woden, courage and constancy in our Saxon breasts. This is to be done in our smooth times by speaking the truth. Check this lying affection. Live no longer to the expectation of these deceived and deceiving people with whom we converse. Say to them, O father, O mother, O wife, O brother, O friend, I have lived with you after appearances hitherto. Henceforward I am truth's. Be it known unto you that henceforward I obey no law less than the eternal law. I will have no covenants but proximities. I shall endeavor to nourish my parents, to support my family, to be the chaste husband of one wife—but these relations I must fill after a new and unprecedented way. I appeal from your customs. I must be myself. I cannot break myself any longer for you, or you. If you can love me for what I am, we shall be the happier. If you cannot, I will still seek to deserve that you should.

I must be myself.

I will not hide my tastes or aversions.

I will so trust that what is deep is holy, that I will do strongly before the sun and moon whatever inly rejoices me, and the heart appoints.

If you are noble, I will love you; if you are not, I will not hurt you and myself with my hypocritical attentions.

If you are true, but not in the same truth with me, cleave to your companions; I will seek my own.

I do this not selfishly, but humbly and truly.

It is alike your interest and mine and all men's however long we have dwelt in lies, to live in truth.

Does this sound harsh today?

You will soon love what is dictated by your nature as well as mine, and if we follow the truth, it will bring us out safe at last.

But so you may give these friends pain. Yes, but I cannot sell my liberty and my power, to save their sensibility. Besides, all persons have their moments of reason when they look out into the region of absolute truth; then will they justify me and do the same thing.

The populace think that your rejection of popular standards is a rejection of all standard, and mere antinomianism; and the bold sensualist will use the name of philosophy to gild his crimes. But the law of consciousness abides. There are two confessionals, in one or the other of which we must be shriven.

You may fulfill your round of duties by clearing yourself in the direct, or, in the reflex way. Consider whether you have satisfied your relations to father, mother, cousin, neighbor, town, cat, and dog; whether any of these can upbraid you.

But I may also neglect this reflex standard, and absolve me to myself. I have my own stern claims and perfect circle. It denies the name of duty to many offices that are called duties. But if I can discharge its debts, it enables me to dispense with the popular code. If any one imagines that this law is lax let him keep its commandment one day.

And truly it demands something godlike in him who has cast off the common motives of humanity, and has ventured to trust himself for a taskmaster. High be his heart, faithful his will, clear his sight, that he may in good earnest be doctrine, society, law to himself, that a simple purpose may be to him as strong as iron necessity is to others.

If any man consider the present aspects of what is called by distinction society, he will see the need of these ethics. The sinew and heart of man seem to be drawn out, and we are become timorous desponding whimperers. We are afraid of truth, afraid of fortune, afraid of death, and afraid of each other. Our age yields no great and no perfect persons. We want men and women who shall renovate life and our social state, but we see that most natures are insolvent; cannot satisfy their own wants, have an ambition out of all proportion to their practical force, and so do learn and beg day and night continually. Our house-keeping is mendicant, our arts, our occupation, our marriages, our religion we have not chosen, but society has chosen for us. We are parlor soldiers. The rugged battle of fate, where strength is born, we shun.

If our young men miscarry in their first enterprises, they lose all heart. If the young merchant fails, men say he is ruined. If the finest genius studies at one of our colleges, and is not installed in an office within one year afterward in the cities or suburbs of Boston or New York, it seems to his friends and himself that he is right in being disheartened and in complaining the rest of his life.

A sturdy lad from New Hampshire or Vermont, who in turn tries all the professions, who teams it, farms it, peddles, keeps a school, preaches, edits a newspaper, goes to Congress, buys a township, and so forth in successive years, and always, like a cat, falls on his feet, is worth a hundred of these city dolls. He walks abreast with his days, and feels no shame in not "studying a profession," for he does not postpone his life, but lives so already. He has not one chance, but a hundred chances.

Let a stoic arise who shall reveal the resources of man, and tell men they are not leaning willows, but can and must detach themselves; that with the exercise of self-trust, new powers shall appear; that a man is the word made flesh, born to shed healing to the nations, that he should be ashamed of our compassion, and that the moment he acts from himself, tossing the laws, the books, idolatries, and customs out of the window—we pity him no more but thank and revere him—and that teacher shall restore the life of man to splendor, and make his name dear to all History.

It is easy to see that a greater self-reliance—a new respect for the divinity in man—must work a revolution in all the offices and relations of men; in their religion; in their education; in their pursuits; their modes of living; their association; in their property; in their speculative views.

In what prayers do men allow themselves! That which they call a holy office, is not so much as brave and manly. Prayer looks ahead and asks for

some foreign addition to come through some foreign virtue, and loses itself in endless mazes of natural and supernatural, and mediatorial and miraculous.

Prayer that craves a particular commodity—anything less than all good, is vicious.

Prayer is the contemplation of the facts of life from the highest point of view. It is the soliloquy of a beholding and jubilant soul. It is the spirit of God pronouncing his works good.

But prayer as a means to effect a private end, is theft and meanness. It supposes dualism and not unity in nature and consciousness.

As soon as the man is at one with God, he will not beg.

He will then see prayer in all action. The prayer of the farmer kneeling in his field to weed it, the prayer of the rower kneeling with the stroke of his oar, are true prayers heard throughout nature, though for cheap ends.

Caratach, in Fletcher's *Bonduca*, when admonished to inquire the mind of the god Audate, replies,

"His hidden meaning lies in our endeavors,

Our valors are our best gods."

Another sort of false prayers are our regrets.

Discontent is the want of self-reliance; it is infirmity of will.

Regret calamities, if you can thereby help the sufferer; if not, attend your own work, and already the evil begins to be repaired.

Our sympathy is just as base. We come to them who weep foolishly, and sit down and cry for company, instead of imparting to them truth and health in rough electric shocks, putting them once more in communication with the soul.

The secret of fortune is joy in our hands.

Welcome ever more to gods and men is the self-helping man. For him all doors are flung wide. Him all tongues greet, all honors crown, all eyes follow with desire. Our love goes out to him and embraces him, because he did not need it. We solicitously and apologetically caress and celebrate him, because he held on his way and scorned our disapprobation. The gods love him because men hated him.

"To the persevering mortal," said Zoroaster, "the blessed Immortals are swift."

As men's prayers are a disease of the will, so are their creeds a disease of the intellect.

They say with those foolish Israelites, "Let not God speak to us, lest we die. Speak thou, speak any man with us, and we will obey."

Everywhere I am bereaved of meeting God in my brother, because he has shut his own temple doors, and recites fables merely of his brother's, or his brother's brother's God.

Every new mind is a new classification.

If it prove a mind of uncommon activity and power, a Locke, a Lavoisier, a Hutton, a Bentham, a Spurzheim, it imposes its classification on other men. and lo! a new system. In proportion always to the depth of the thought, and so to the number of the objects it touches and brings within reach of the pupil, is his complacency. But chiefly is this apparent in creeds and churches, which are also classifications of some powerful mind acting on the great elemental thought of Duty, and man's relation to the Highest. Such is Calvinism, Quakerism, Swedenborgianism. The pupil takes the same delight in subordinating everything to the new terminology that a girl does who has just learned botany, in seeing a new earth and new seasons thereby.

(To be concluded in August issue)

How War Times Make Millionaires

Providing the Battling Countries With Supplies With Which to Fight Has Created Scores of Enormous Fortunes—One Industry Has Made More Millionaires in a Short Time Than Any Other Industry in the World's History

NOTE—This article was written by the representative of a prominent banking house after a most thorough investigation of the proposition here described. See special note at end of this article.

The war has made America the richest country on earth.

It has brought in a crop of MILLIONAIRES such as the world has never known before.

Munitions, provisions, motor cars, tires, clothing, saddlery, arms, oil, especially oil, have all made fortunes.

Perhaps no industry has enjoyed such wonderful prosperity from war business as the production of oil.

Certainly no section has enjoyed such a BOOM as the wonderful new oil country of the Southwest.

Oklahoma and Texas have experienced one of these epoch-making "RUSHES" greater than have marked some of the widest mining discoveries in the world's history.

The country has gone OIL-MAD.

The oil wells pouring MILLIONS OUT OF THE GROUND set everyone wild over oil.

In this section the people talk nothing, think nothing, dream nothing but oil, Oil, OIL!

Greatest of Oil Fields

There has been a rush to this greatest of oil fields (a field that is now producing over ONE-FOURTH of all the oil produced in the world) like the rushes of old to the great gold camps.

When California's pioneers discovered gold in the creeks of the Western slope of the Sierras in '49 the country went gold-mad. The hardy gold-seekers tracked over the prairies and deserts afoot, on horseback, in wagons for the golden California slopes. Fortunes were piled up. Millions grew into multi-millions.

Human suffering has ever marked the trail of gold. Privation, starvation, thirst, blinding heat and blistering cold. But the horde of the gold-hungry pressed on.

Alaska sounded its call for miners to reap the riches hidden in the frozen tundras and creeks of this farthest North gold field. Again the mad rush, the daring, the splendid audacity of pioneering against frightful odds of climate and desolation. And again millions were harvested from the bosom of Mother Earth.

Goldfield came next and here the argonauts of fortune braved the rigors of the waterless deserts to win the rewards of millions.



This is the home of the Peoples Service Company in Muskogee, Oklahoma. This is the corporation which manages all the properties of the Mid-Continent Consolidated Oil & Utilities Corporation. The building is the Barnes Building, one of the finest in Oklahoma.

Such a rush is on to the oil fields of Oklahoma and Texas, only without the terrific suffering, privation and agonizing bodily risk of the "49ers", or of Alaska and Goldfield.

Today the fortune hunters are riding to the chosen field in Pullman cars and automobiles and the risk—most picturesque but distressing feature of other fortune hunting enthusiasms—to body and health is eliminated.

Here Oil Is King

OIL IS KING today in this section.
OIL IS THE King of wealth-producers of the world.

The same mad craze for wealth has pierced this crust of the earth with thousands of wells, although the development is still in its infancy, for here Nature has hoarded countless millions of barrels of this precious fuel which is growing more precious every day.

Oil has made millionaires OVER NIGHT.

Ignorant land owners who wondered yesterday whether they could raise enough to support a half-starving family from their land, are today counting their wealth in the hundreds of thousands.

Half savage Indians on government reservations are riding in private cars and spending thousands of dollars for the luxuries they didn't know existed.

Men have bought for a song oil lands and oil leases now paying thousands of dollars a day.

The banks are crammed with money.

Every man you meet has an OIL PROPOSITION to offer you.

Every acre is considered a prospective fortune.

Every rod of ground is a potential million-maker.

And OIL IS GOING UP EVERY DAY.

The demand for oil and its products—gasoline, naphtha, kerosene, lubricants, natural gas—is growing FASTER THAN THE PRODUCTION.

Oil Prices Increasing

It seems yesterday when crude oil sold for NINETY CENTS A BARREL. Today it is about \$1.70 a barrel and STILL GOING UP.

Every day more wells pierce the "DOME", or earth crust covering the great deposits of oil-bearing sand, and the "BLACK GOLD" shoots through the pipes in a TIDE OF WEALTH.

In some districts great GUSHERS are pouring out, under the impetus of gas pressure down in the bowels of the earth, thousands of barrels of oil a day with a roar like that of Niagara.

In others gas is shooting its flaming penons into the sky, wasting millions of cubic feet of natural illuminant before it is possible to cap the well and control the output of a gas that is rich in gasoline, and which, once controlled, is squeezed dry of gasoline before it is piped away to light the cities, heat the homes, furnish fuel for the factories.

OIL, OIL, OIL!

The world is clamoring for it.

Hundreds of steamships and locomotives are burning it. Hundreds of warships are propelled by it. Great factories are burning it up by the thousands of gallons.

Tens of thousands of motor boats are scooting over the waters under its propulsion.

Millions of automobiles are using it up in gasoline and lubricants.

Demand Grows Daily

Hundreds of thousands of gasoline engines are working day and night by its bottled power.

And the price of oil is CLIMBING, climbing, climbing, every day.

The production isn't equal to the demand.

To protect the oil supply for its oil-burning warships the government has withdrawn thousands of acres of oil lands from public exploitation.

The war has commandeered countless millions of gallons of gasoline and lubricants.

In England, France, Russia, Germany, Austria, Italy there is such a shortage of gasoline—petrol they call it over in Europe—that private cars can no longer be operated because the governments have seized all the gasoline available.

Tank ships carrying oil to Europe are earning their cost at almost every trip they make across the ocean. And still the shortage grows.

Land Reeks with Oil

And here is a territory of hundreds of square miles where the earth fairly REEKS WITH OIL. Here is a territory where hundreds of thousands of barrels a day are being produced and the sources have hardly been touched.

Fortunes are making so fast in tapping this wonderful TREASURE-CHEST, OF OIL that today's laborer may be tomorrow's millionaire.

It is said that two brothers—uneducated foreigners who landed in Oklahoma with hardly a dollar to their names are today banking \$100,000 a day from their oil returns. It may be one of the fables of every new bonanza land, and isn't vouched for, but it is not an impossibility. Indeed it is one of the REAL POSSIBILITIES of this land of AMAZING FACTS.

The Oklahoma field produced 110,000,000 barrels of oil in 1916.

This is MORE THAN ONE-FOURTH OF THE TOTAL OIL PRODUCTION OF THE UNITED STATES.

Oil is pouring out of thousands of wells in a cataract of "BLACK GOLD", the name a fanciful writer gave to oil.

Geologists estimate the supply in the tapped Oklahoma oil pools at close on to TWO BILLION BARRELS. Just think of it, TWO THOUSAND MILLION BARRELS from the known sources.

It is reasonable to believe that new pools will be discovered from time to time as extensive drilling operations are being carried on, which means more millions of dollars.

Oil Richer Than Gold

Oil has made MORE MILLIONS than gold.

Gold production is expensive. But once an oil well has been drilled and oil found it entails practically no further expense. Nature POURS IT OUT from her deep-hidden reservoirs in the heart of the earth. Where it has to be pumped the cost is light, hardly a fraction of a cent per gallon.

Transportation charges on crude oil are light. As fast as oil development finds new sources the oil is pumped through PIPE LINES to the refineries.

That is one of the great FORTUNE-MAKING characteristics of oil exploitation. It pays right from the start of production, as soon as the oil bed is tapped.

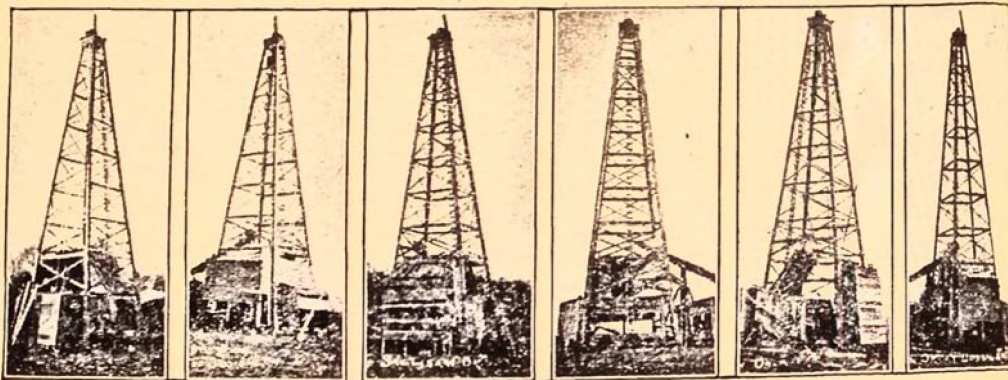
And it keeps on paying as long as the oil supply lasts, and that is for years and years in a majority of cases, for the "POOLS" of oil are of incalculable richness and abundance.

Oil Business Systematized

The oil business today is a SYSTEMATIZED enterprise. It has lost much of that speculative feature which marked its early history.

STEADY DIVIDENDS ARE SECURED by guaranteed net income, regardless of the degree of success which may crown their efforts in new territory. Too many people with neither a practical knowledge of the oil business nor a GENUINE OIL PROSPECT have taken advantage of the furore in oil investments to sell stock in worthless oil (?) propositions.

It is advisable therefore to INVESTIGATE THOROUGHLY before investing and MAKE SURE that the proposition you are considering is A REAL OIL PROPERTY, not a possible chance to find oil.



A group of six of the wells of the Mid-Continent Consolidated Oil & Utilities Corporation. These are all producing wells, located on the properties of the company and show the development work that has already been done.

Today OIL is a SOLID INDUSTRY, based on known results and predicated on CAREFULLY ESTIMATED possibilities founded on remarkably dependable geological discoveries.

Scientific knowledge of oil-bearing geological formations is amazingly accurate.

The GUESSWORK has been practically eliminated.

The POSSIBILITIES are now scientifically converted into actual production.

Geological experts can tell with surprising reliability WHERE TO FIND OIL DEPOSITS.

Be Careful in Investing

The investor who is approached with an OIL PROPOSITION must determine above all things that the offering is a LEGITIMATE OPPORTUNITY.

"Wildcatting" is still done. "Wildcatting" is necessary to develop new fields. "Wildcaters" have the same venturesome spirit that possessed the hardy prospectors of old. But their financial backing should come from people who can afford and are prepared to lose all they put in.

All others investing in oil should place their money in some good company ALREADY ACTUALLY PAYING DIVIDENDS. In a company whose SURPLUS earnings are big enough to enable them to try intelligently for the stupendous profits which may accrue from prospecting in new fields but whose SURE

The ideal oil investment proposition is one which offers an established dividend-earning production with large OPPORTUNITIES for future development and earnings. An investment that affords liberal, sure present dividends and has, in addition, large undeveloped acreage, expertly selected, furnishes the ideal combination of good income with every prospect of increasing 5, 10, yes 20, times in value through the magnificent promise of its undeveloped territory.

Such a proposition is offered by the MID-CONTINENT CONSOLIDATED OIL AND UTILITIES CORPORATION.

Company on Sound Basis

Here is a company which is NOW EARNING MINIMUM DIVIDENDS OF 8 PER CENT PER ANNUM on its selling price from ASSURED sources of revenue.

Here is a company with TWELVE THOUSAND ACRES OF PRECIOUS OIL HOLDINGS in the richest oil sections of Oklahoma and Texas of which ONLY FORTY (40) ACRES are developed but which is already PAYING HANDSOME DIVIDENDS.

PONDER THIS STATEMENT CAREFULLY: With holdings of 12,000 acres, dividends are NOW BEING PAID from the returns of only FORTY ACRES out of TWELVE THOUSAND.

Who shall venture to estimate the possible

dividends when the entire enormous acreage is **FULLY DEVELOPED?**

One of the properties of this company alone is capable of earning *fabulous dividends* because it is in a zone that has **MADE OIL HISTORY** in the last few months. This is in a phenomenally rich **TEXAS** oil belt.

Limited production achieved by experimental work in this district is already showing a net income of many millions of dollars per year.

The Mid-Continent Consolidated Oil and Utilities Corporation is a consolidation of **TEN DIFFERENT** enterprises, covering three distinct fields, public utilities, gas and oil, all on a *producing, dividend-earning basis*. Public utilities in their subdivisions embrace water, electricity, ice plants and street lighting, all supplied by this company.

It includes not only the production of oil but also the production and sale of gas through its utilities branches. Here is a list of the properties that are owned entirely by the Mid-Continent Consolidated Oil & Utilities Corporation:

1. **PEOPLES SERVICE COMPANY.** This company manages all the below mentioned properties:

2. **CITIZENS SERVICE COMPANY.** This company owns the light plant at Paris, the county seat of Logan County, Arkansas, and the light and gas plants at Alma, a prosperous town in Crawford County, Arkansas, also the electric light plants at Mulberry and Ozark. The Ozark plant supplies Coal Hill, Altus and Denning, all in Crawford County. It also has franchises in Charleston, the county seat of Franklin County, Ark., and in the towns of Branch, Franklin County, and Ratcliffe, Logan County, Arkansas. The net earnings of this company in 1916 were \$8,400 and by the expenditure of a portion of the proceeds of the present stock offering which contemplates the installation of gas engine units and transmission lines, already partly completed, the net income will be increased to \$18,000.

3. **VIAN SERVICE COMPANY.** This company owns the gas and light properties and operates the city water properties in the town of Vian, Sequoyah County, Oklahoma. **NET INCOME** in 1916, \$4,500. Upon completing the construction of an ice plant now under way the net income will be increased to \$5,500.

4. **IOWA PIPE LINE COMPANY.** This company owns from the Wagoner Field to Choteau and Pryor, in Mayes County, Oklahoma, pipe lines consisting of 23 miles of 4-inch and 8-inch line, and the 3½ miles from the Upson gas field in Sequoyah County, Oklahoma, to the town of Vian, Oklahoma, and 12 miles from Vian to Salisaw, Oklahoma. This company also owns field lines and reducing stations in Wagoner Field and the gas rights on five wells, including about 1,200 acres of oil and gas leases in the Wagoner Field. **NET INCOME** in 1916, \$15,500. By the construction at conservative expense of pipe lines in Haskell County to the town of Stigler the net income of the company should be increased to \$40,800.

5. **GRAND RIVER GAS COMPANY.** This company supplies the towns of Pryor and Choteau in Mayes County, Oklahoma, Salisaw, Sequoyah County, and Wagoner, Wagoner County, Oklahoma. It also has franchises in Muldrow and Stigler, both good towns. **NET INCOME** in 1916, \$14,000. By modest expenditures now in work in installing plants at Muldrow, Salisaw, and Stigler the net income is being increased to \$27,000.

6. **ALBERMARLE PRODUCING COMPANY.** This company owns 1,800 acres of oil and gas leases on anticlinal structures in Mayes County, Oklahoma. This acreage has tremendous earning probabilities, and possesses enormous potential value.

7. **GRAND RIVER PRODUCING COMPANY.** This company owns some 2,600 acres of oil and gas leases in Mayes and Sequoyah Counties, Oklahoma, including five gas wells now producing 10,000,000 feet of gas **DAILY**. This acreage is capable at the present time, with proper drilling, of producing 100,000,000 feet of gas daily. All gas produced in this area will readily find a market at from 3 cents up per 1,000 feet. It is intended during the progress of the present financing to begin the development necessary for this purpose.

8. **STIGLER PRODUCING COMPANY.** This company owns approximately 2,000 acres of oil and gas leases in Haskell County, Oklahoma. This acreage possesses considerable actual present value while the speculative value of this company's properties is too huge for present estimate.

9. **LANE OIL PRODUCING COMPANY.** This company owns 1,900 acres of operating oil and gas leases, located variously in (1) Pumpkin Centre Pool, (2) Stone Bluff Bald Hill District, (3) McIntosh County Field, (4) Beland Pool, (5) Cushing Pool, (6) Broken Arrow Field, all the foregoing being in Oklahoma, and (7) Goose Creek-Humble Field, Texas. Producing at present approximately 300 barrels of oil daily (about 200 during 1916) and 3,000,000 feet of gas daily, which netted during 1916 more than \$100,000, the output with present equipment will materially exceed \$200,000 in net income during 1917. Aggressive development is at once to be pushed on these properties which possess tremendous speculative value by reason of the large amount of undrilled acreage and the known productive sands, not yet tapped on the areas now producing. The net income of this property in 1916 was over \$112,000.

10. In addition the company owns 80 PER CENT of the Salisaw Producing Co. This company owns approximately 4,000 acres of oil and gas leases in Sequoyah County, Oklahoma, on which acreage the company is now drilling a deep well.

Incalculably Rich Holdings

These **TEN PROPERTIES** are of incalculable value.

They offer a **WONDERFUL SPECULATIVE OPPORTUNITY** owing to the enormous **UNDEVELOPED ACREAGE** held by the company.

They offer a **MAXIMUM OF SAFETY** because they are fortified by a chain of **SERVICE COMPANIES**, all good earners and capable of larger developments, which constitute positive **INSURANCE OF DIVIDENDS** because their earning capacity is a **STEADY, RELIABLE, UNIFORM ASSET** more than three times in excess of dividend requirements.

Any investment banker, financial advisor, or authority on financial matters will assure you that **SERVICE CORPORATIONS** are the **steadiest GOOD EARNING** investments you can buy.

So here you have combined the *acme of safety* and the *maximum of speculative value*.

That is the **UNUSUAL COMBINATION** offered by the securities of the Mid-Continent Consolidated Oil & Utilities Corporation. A

maximum of safety and enormous profit possibilities.

In Wonderful Oil Field

The Goose Creek and Humble properties are on the same anticlinal structures that have resulted in the sensational Goose Creek field where gushers have been brought in that spout tens of thousands of barrels of oil per day.

For the uninitiated it may be of interest to explain that an "anticlinal" is a geological formation where the great oil pools are found.

Oil is found in great sand pools in the heart of the earth where it has been forming for ages—for countless centuries—hoarded there by an upheaval of the earth's strata in the period when the earth was cooling.

The oil is found at different depths, from 600 to 3,000 feet below the surface. The principal cost of producing oil is the drilling, which runs in cost from \$1 to \$1.50 a foot, according to the difficulties encountered. It is not often that this cost is exceeded unless there are accidents in the drilling.



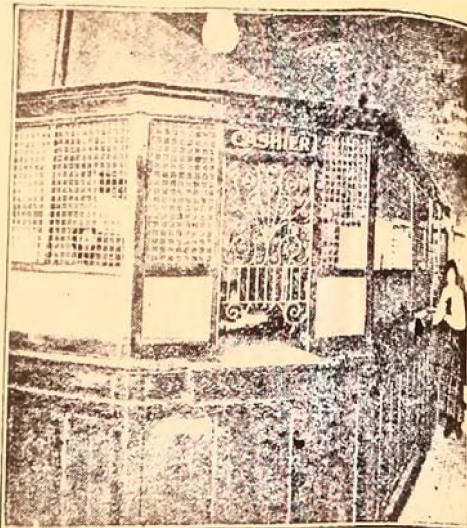
Office of the Grand River Gas Co., one of the public utilities companies owned by the Mid-Continent Consolidated in the richest oil belt on earth. This company supplies the towns of Pryor and Choteau, Salisaw and Wagoner, all in Oklahoma, with natural gas for lighting and heating purposes.

Once the oil sands are "tapped" the flow is generally immediate and under modern, effective methods it is rare that a well becomes obstructed by "sanding up." When the oil is first "tapped" it generally shoots out under high pressure and it is sometimes hard to control. In this condition it is called a "Gusher." The "Gusher" is caused by gas pressure in the bowels of the earth, under the "dome," or crust, which holds the gas and oil impregnated sands.

In many cases the wells give out only gas as they tap a point in the "dome" where the gas has accumulated above the oil bearing sands. This gas is piped to the nearby cities—sometimes to great distances—and sold for illuminating and heating purposes. Much of this gas carries a large percentage of volatile or vaporized gasoline which is extracted from the gas by process.

Gas Pays Good Dividends

Much of the steady income of the Mid-Continent Consolidated is brought in by its receipts from gas production. You will note this



Gas office of the Pryor plant at Pryor, Mayes County, Oklahoma. This is part of the Grand River Gas Company's large plant covering four cities' utilities.

if you study the list of companies incorporated in the Mid-Continent and note that they are *service companies* in the cities located in or near the sections where the company has leases on gas or oil properties.

It is interesting to note that *Public Utilities Service companies* are considered the most **STABLE** and *reliable dividend-paying investments* available.

A thoroughly authoritative chart recently published showed that during the past thirty years railroads, industrial and other securities suffered many fluctuations, going up and down in value and returns while utilities securities showed a **STEADY** and *dependable INCREASE IN VALUES* averaging 7 PER CENT annually on a steady line that climbed consistently from the start without suffering set-backs or drops. This steady climb of 7 per cent per annum meant a total increase during the period considered of well over 200 PER CENT.

Gives Real Stability

This feature of the Mid-Continent Consolidated Oil & Utilities Corporation gives its securities such a wonderful **STAYING POWER**. The utilities branches of the corporation **INSURE** its dividends.

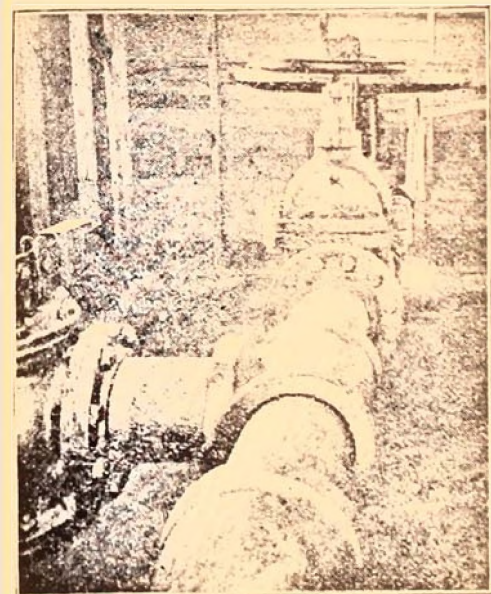
With this **INSURED** feature the speculative possibilities become most attractive.

The Lane Oil Producing Company—one of the subsidiary companies in the corporation—has developed **IN PART** 40 acres of its 1,900 acres of oil lands. The returns from this **PARTIAL DEVELOPMENT** paid in 1916

over \$100,000.00. At present prices of oil this amount would now be closer to \$150,000.00.

When you consider that this company has in excess of **TWELVE THOUSAND ACRES** of oil lands in a district that is **PROVED HIGHLY MINERALIZED**—the expression used scientifically in describing oil lands, as oil is considered a mineral element—the possibilities it offers are enormous; simply beyond computation to a degree that may well stagger the imagination.

The **COUNTRY'S BEST GEOLOGISTS** have calculated that the gas leases on one of the properties alone when properly developed will give over 100,000,000 feet of gas per day. They are giving **ONE-TENTH** of that amount now. This gas is now selling readily at from 10 cents per thousand feet to 30 cents per thousand feet. At the very lowest estimate



Low pressure gas station of the Grand River Gas Company at Wagner, Wagner County, Oklahoma. The natural gas comes from the well at terrific pressure which has to be regulated.

of 3 cents per thousand the gas alone can pay the company on this basis of development an annual income of splendid proportions—**\$3,000 per day**. Over a million dollars a year from gas alone on one small holding only.

When the oil possibilities are developed, especially in the Broken Arrow or the Goose Creek and Humble districts, the possibilities are simply enormous, even if figured only on the basis of the present limited production on a partially developed 40 acres.

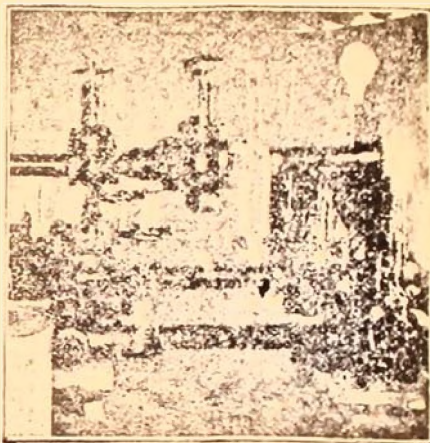
Securities Listed on Curb

The character of this great corporation is indicated by the fact that the securities of the company have been admitted to **ACTIVE TRADING ON THE NEW YORK CURB**.

This, in itself, puts it far above the ordinary oil proposition, giving it a character of solid substance. The stock has been handled by one

of the big houses on the New York Stock Exchange.

The people behind the company are of the highest character. Here is a list of officers and directors. Study this list. Note that



No. 1 Station of the Iowa Pipe Line Co., where the natural gas is brought in from the wells and its pressure modified to make it usable before being piped on to the points of distribution.

many of these men are bankers, directors of banks, men who enjoy the confidence of their fellow-citizens. All are strong men morally, financially, and in ability. Here is the list:

PRESIDENT—Dick R. Lane, Davenport, Ia., Director also in the Dunn-McCarthy Co., Chicago; McCarthy Improvement Co., Miller Hotel Co. and Union Savings Bank of Davenport, Ia., etc., etc.

VICE-PRESIDENT AND GENERAL MANAGER—G. W. Fry, Muskogee, Okla.

TREASURER—A. S. Nelson, Muskogee, Okla.

DIRECTORS

H. C. Kahl, Davenport, Ia., also vice-president Walsh Construction Co. and director Iowa National Bank, Davenport, Ia.

H. C. Blackwell, Davenport, Ia., also consulting engineer in charge of Public Utilities, vice-president and general manager Peoples Light Co. and Davenport Gas and Electric Co., Muscatine Lighting Co., Muscatine, Ia., and engineer for United Light and Railway Co., Grand Rapids, Mich.

Louis W. Duncan, Muskogee, Okla., also cashier First National Bank of Muskogee.

Hornee S. Gould, New York City.

AUDITOR—H. E. Littig, Davenport, Ia., also director and assistant Tri-City Railway and Light Co.; Tri-City Railway Co. of Iowa; Peoples Power Co.; Peoples Light Co.; Iowa City Light & Power Co., also assistant treasurer Tri-City Railway Co. of Illinois, Moline-Rock Island Mfg. Co., Muscatine Lighting Co., Davenport Gas and Electric Co., Moline, Rock Island & Eastern Railway Co., etc., etc.

Following is the official statement of valuations as submitted by the directors of the company.

STATEMENT OF VALUATIONS, MID-CONTINENT CONSOLIDATED OIL AND UTILITIES CORPORATION

Total valuation of oil and gas and public utility properties.....	\$1,277,960.11
Cash on hand	121,367.46
Notes receivable	99,842.06

Assets\$1,499,169.63
 Liabilities—No bonds, notes or other liabilities than current monthly bills for expenses.

STATEMENT OF EARNINGS, 1916, OF PROPERTIES NOW OWNED BY MID-CONTINENT CONSOLIDATED OIL AND UTILITIES CORPORATION

1916 net income of public utilities....	\$ 42,500
1916 net income of oil and gas properties	112,847

1916 net income.....\$155,347
 Annual dividend requirements on this issue\$ 60,000
 Earnings for January, February, and March, 1917, were at the annual rate of 180,000
 and are now considerably in excess of that rate.

The expenditure of the proceeds of the sale of the present issue on development of the public utilities and oil lands, and the acquisition of additional properties which have been selected by the company's geologists will materially increase net earnings for the year 1917.

CAPITALIZATION—150,000 SHARES OF NOMINAL VALUE

Secured for two years as to minimum dividends of \$1.20 per share per annum—75,000 shares, of which 25,000 remain in the company's treasury, 25,000 have been sold and 25,000 are now offered for public subscription. The other 75,000 shares were issued in payment for all the properties of the ten companies owned by Mid-Continent. In accepting this stock as full payment the vendors forfeited all rights to dividends for 2 years so that all dividends now go to the present purchasers of this issue.

By an agreement between the stockholders, and binding upon the company, the 50,000 shares underwritten and now offered to the public for investment (\$25,000 of which have been sold and the money received by the company) are secured as to minimum dividends of \$1.20 PER ANNUM PER SHARE, payable at the rate of 10 cents per share per month. This stock also participates equally in all additional earnings after 10 cents per share per month has been paid on all outstanding shares.

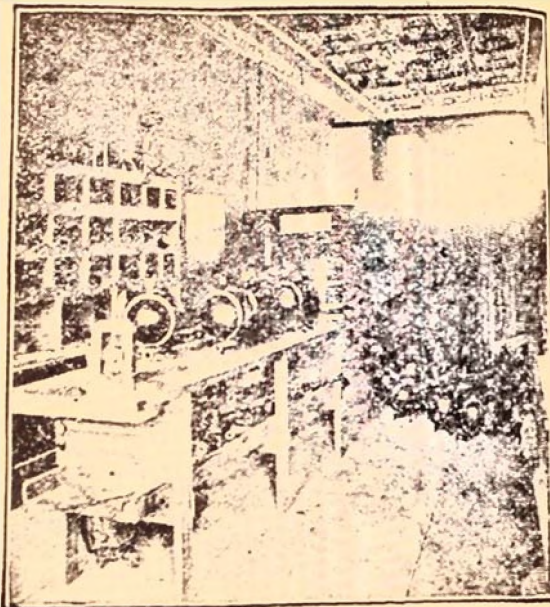
These shares are now being offered for public subscription at \$15 PER SHARE, at which price the 10 cents per share guaranteed monthly dividend yields an income which cannot be less than 8 per cent on your investment, but

which may GROW TO 100 per cent WITHIN THE YEAR.

This stock has been actively traded in the New York curb market.

High Dividends Earned

It is worth considering that 1916 earnings are SEVERAL TIMES IN EXCESS of the di-



Storage room at the Pryor, Oklahoma, plant, where supplies for handling and distributing the gas are kept until they are needed. This storage room is in the rear of the office.

vidend requirements of this issue and the probable earnings for 1917 are MORE THAN FIVE TIMES IN EXCESS of such dividend requirements. The public utilities in 1917 should earn more than \$90,000 and new development in the company's oil fields should NET AT LEAST \$250,000 instead of the \$150,000 they now produce.

Mid-Continent owns PUBLIC UTILITIES in SEVENTEEN CITIES and towns located in rich and growing districts, which establishes a basis of SAFETY equal to the highest grade of BOND ISSUES.

Mid-Continent owns oil and gas leases totaling approximately 12,000 acres, all selected under the most competent direction, and has SUBSTANTIAL PRESENT OIL AND GAS PRODUCTION which is immediately to be greatly increased. Vastly INCREASED EARNINGS seem permanently assured.

The holding and subsidiary connections in the various fields of operation have established the following banking connections:

ALMA, Arkansas.....	Bank of Alma
ALTUS, Arkansas.....	Arkansas Valley Bank
BRANCH, Arkansas.....	Bank of Paris
CHARLESTON, Arkansas.....	Bank of Paris
CHOTEAU, Okla....	Choteau Trust & Banking Co.
DENNING, Arkansas.....	Arkansas Valley Bank
MULDROW, Okla....	First Nat'l Bank of Muldrow
MUSKOGEE, Okla....	First Nat'l Bank of Muskogee
OZARK, Arkansas.....	Arkansas Valley Bank
PARIS, Arkansas.....	Bank of Paris
PRYOR, Oklahoma.....	Citizens Bank & Trust Co.
SALISAW, Oklahoma.....	Merchants Nat'l Bank
STIGLER, Oklahoma.....	First Nat'l Bank of Stigler
VIAN, Oklahoma.....	Bank of Vian
WAGONER, Okla....	First State Bank of Wagoner

These Banks are the leading financial institutions of their sections.

It may perhaps interest readers to know how careful business men of experience and knowledge consider the Mid-Continent Consolidated securities as an investment. The report of such men, all disinterested parties, must bear weight, the weight of careful thought and ripe experience—the report of men who until recently had no association with the company but who are now enthusiastic stockholders.

Investigators Make Report

A Chicago banking house recently took a party of sixteen men of substance on a tour of inspection through the Mid-Continent public utility, gas and oil fields with the result that fourteen of them purchased blocks of stock immediately upon their return. A few voluntary expressions of opinion from members of this party, which typify the sentiments of all, are given below. Please realize that these letters express the convictions of practical, hard-headed business men, disinterested at the time of their searching personal investigation, everyone of whom, after seeing with his own eyes just what the company owns and is doing, put his money into the same stock that is now being offered to you. This is what they write:

WILLIAM D. BERGER, 314 Montauk Ave., Brooklyn, N. Y.—I deem it my duty to advise all to invest in MID-CONTINENT. After making a careful personal investigation on the ground and finding it to be such as described, I have invested in MID-CONTINENT and have induced my father to do likewise. From the point of substantial dividend returns and material enhancement in market value, MID-CONTINENT affords a sound and secure investment opportunity.

T. O'BRIEN, Hearst Building, Chicago, Ill.—After a careful personal inspection of the Mid-Continent Consolidated Oil and Utilities Corporation holdings I am thoroughly convinced of their value, and also of the stability of the company whose management is aggressive and efficient. It looks like a big money-maker. I am advising my personal friends to purchase stock and have myself invested.

HARRY OPPENHEIMER, Chicago, Ill.—The visits we paid to the different plants belonging to the MID-CONTINENT impressed me very much. As a general rule when companies are putting stock on the market I have found that a great majority of them overstate the value of properties in question. I was more than pleased to find that all their statements made in advance as to what the company owned were not alone true but, I think, greatly underrated, the company having, in my estimation considerable more than claimed, with wonderful possibilities as to the future production of oil and gas. I wish to thank you for the care you took in looking after

our comfort on this trip. I wish you every success in placing the stock, which I think will turn out to be a fine investment. (Mr. Oppenheimer purchased one thousand shares of this stock after seeing the properties.)

ALBERT M. KUNZ, Wesley, Iowa—After looking over the properties of the Mid-Continent Consolidated Oil & Utilities Corporation I find them far better than I had expected. My personal inspection convinced me that the utilities properties alone are more than sufficient to pay the entire dividend requirements of \$1.20 a year on all the outstanding stock, and the



Pipe for carrying gas or oil unloaded at the station of Vian, Sequoyah County, Oklahoma. Here also is shown part of the machinery used in fitting and connecting the pipes to make them gas and oil proof and prevent leaks in transit.

promise of the rich oil fields seems to indicate a large increase of the value of stock at an early date. As evidence of the sincerity of my conviction I am buying a block of the stock, which is the best evidence of my confidence in the property. I was particularly impressed with the ability and honesty of the men who manage and control the development of the various properties on the ground and am sure that they can and will achieve big results.

DR. W. E. TENNANT, Fond du Lac, Wis.—I wish to state to you at this time that although slightly skeptical before my visit, as to the value of MID-CONTINENT property as claimed by your company, my personal inspection of the individual properties of the company has changed my mind entirely. I feel that the entire holdings of this company are valuable, that the management is highly efficient and thoroughly honest, and that all is being done that can be done to develop the property and bring out its true value. The public utilities owned by the company are all well handled and should increase in value in a very short time—and they are valuable at present. The oil lands

and leases are now earning a good dividend on the property and offer great opportunities, as every indication points to a big increase in production upon further development, which is going on at the present time.

E. B. CRESAP, 401 Fourth Ave., Ft. Madison, Iowa—I must acknowledge that I am very favorably impressed with the outlook for success in each and every field in which the MID-CONTINENT has its holdings, from the fact that I can plainly see that there will be a rapid increase in the population in the territories now being served by the company. The vast opportunities for labor and capital, the resources of this country, both above and below ground, having hardly been scratched especially in MID-CONTINENT territory, only wait for capital and people to develop them. Inducements should be offered to get parties who have never visited this territory to make personal observations and inspections of the wonderful opportunities the country possesses.

These voluntary opinions from men of high standing who have just been to look over the properties should convince you. They are all disinterested men who went as investigators and who were so delighted that they are now stockholders in the MID-CONTINENT CONSOLIDATED.

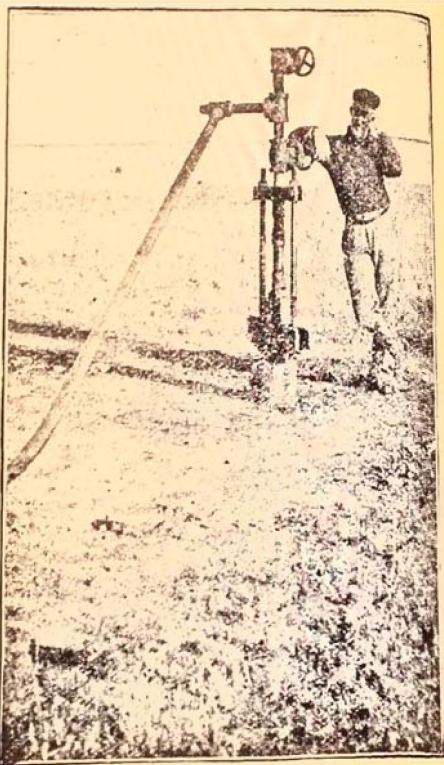
No Hesitation in Investing

There should be no hesitancy in your mind as to the solid, substantial character and worth of this investment opportunity. It offers EVERY SAFEGUARD to your money and with this safety it combines the utmost of speculative values—that is, practical assurance of enormously increased FUTURE EARNINGS.

Here is what \$100 invested in the early start of these oil companies have actually paid according to Moody's Manual:

\$100 invested in Deep Sand Oil Co.,	
Humble, Tex.	\$ 2,000
100 invested in Hoffman Oil Co.,	
Humble, Tex.	3,000
100 invested in Sourdough Oil Co. .	3,800
100 invested in Monte Cristo Oil Co.	4,000
100 invested in Peerless Company .	3,000
100 invested in Home Oil	50,000
100 invested in Union Oil	150,000
100 invested in New York Oil	40,000
100 invested in Alcala Oil	30,000
100 invested in San Joaquin Oil ...	5,500
100 invested in Pacific Oil	1,500
100 invested in Caribou Oil	3,000
100 invested in Imperial Oil	4,500
100 invested in Kern Oil Company .	4,600
100 invested in S. F. & McK. Oil...	6,250
100 invested in Kern River Oil....	2,000
100 invested in Dingman Oil	40,000
100 invested in Monarch Oil.....	16,000
100 invested in Pinol Oil Company.	10,000
100 invested in Lucille Oil Company	16,000
100 invested in New Oil Company..	3,900
100 invested in Fullerton Oil	6,130
100 invested in Winchester Oil.....	8,200
100 invested in Winemiller Oil	8,300

Just remember that of the entire holdings of the company—some 12,000 acres—only FORTY ACRES of oil lands have been developed, and this small parcel has shown with PARTIAL DEVELOPMENT a return in 1916



The Stiles Well in the Wagoner Gas Field furnishing gas to the Iowa Pipe Line, one of the properties of the Mid-Continent Consolidated. The well has been capped and the pipe leading to the front is carrying the natural gas at high pressure to the moderating plant whence it is piped to the cities for sale to householders, factories, hotels, etc.

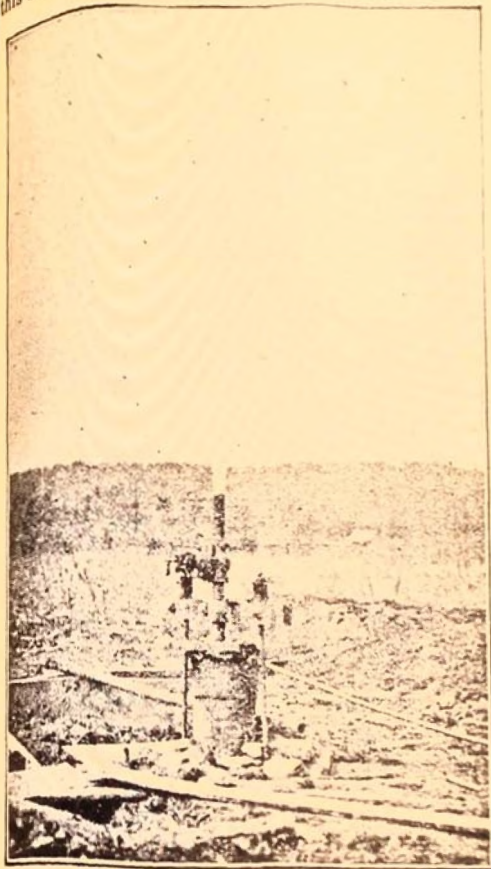
of well over \$100,000, the same 40-acre piece now earning net at the rate of over \$150,000. When all the oil and gas properties have been developed they may be expected to produce MANY, MANY TIMES that amount. We confidently look for a 2,000-barrel well on the company's Texas holdings at an early date. This alone will probably net the company \$1,500,000 annually and enable it to pay dividends of \$1.00 PER SHARE PER MONTH.

Here is a company very modestly capitalized, having no preferred stock, except in the preference on guaranteed dividends as explained above, for a limited number of shares—the shares you are offered—but YOUR STOCK SHARING EQUALLY IN ALL INCREASED EARNINGS.

The company has NO BONDED or other INDEBTEDNESS.

Here is an ASSURED, proven, present, actual, producing earning capacity, plus MAGNIFICENT PROSPECTS, offered to you at a price that makes it enormously attractive RIGHT NOW.

Judging merely from its earning capacity
this stock should already be selling for MUCH



Gas well near Muldrow, Oklahoma, just brought in and before capping and piping. Note the flare of gas shooting up from the head of the well. This gives an idea of what a head of pressure the gas has. This well was brought in and photographed since the first of the year.

MORE than \$15 per share. Stock already paying 8 per cent dividends in the present state of development of the Mid-Continent Consolidated properties has actually a book value of much more than the quoted price of \$15 per share.

With the rapid developments in progress and the possibilities of enormously rich strikes on the company's properties now being drilled for oil and gas there is every prospect of the stock doubling in value in the next few months.

You should ACT PROMPTLY because this offer may never be repeated.

If you are not in position to pay in full for this stock send a "Holding Remittance" of \$3 PER SHARE to protect yourself against an advance in price. You can then pay the balance in convenient monthly payments. If on investigation you are not satisfied we will refund your money. We say this freely because we know that the more you investigate the better satisfied you will be with your investment.

The money invested is to be put into IMMEDIATE DEVELOPMENT which will greatly increase the earnings of the company. It is all TREASURY STOCK, the funds now raised to go INTO THE TREASURY for development purposes.

Here is one of those EXCEPTIONAL OPPORTUNITIES so rarely offered the general public. Here is a chance to put a little money into an investment that will be the safeguard for comfort and luxury in your old age.

DON'T HESITATE! ACT AT ONCE.

Fill out the coupon. REMIT A SMALL FIRST PAYMENT, \$3.00 Per Share. Take time to investigate thoroughly. Then write to any of the banks mentioned, to any rating agency, to any financial house, and they will tell you that here is an opportunity that is as good as wheat in the bin.

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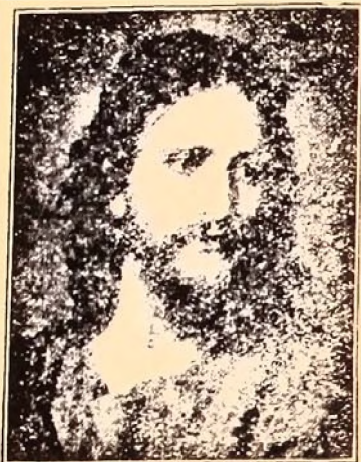
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